

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,869.—VOL. XXXVI. [Registered as] SATURDAY, NOVEMBER 4, 1916. [a Newspaper.] PRICE TWO PENCE.
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Talks with a Spirit Control ... MRS. M. H. WALLIS

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For further particulars see page 354.

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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
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day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
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* Subscriptions should be made payable to the Hon. Treasurer,
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Notices of all meetings will appear regularly in "*Light*."

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The Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, Holborn, W.C. Friday, November 10th, at 5.30 p.m., Dr. Gilbert Scott on "Nerve Strain and Shell Shock in War." Non-members' tickets 1s. each from Hon. Secretary.

Sufi Society.—Lectures on Mysticism, Religion, Philosophy at 86, Ladbroke-road, Holland Park, W. Sunday (Prayer Meetings), 11 a.m.; Inayat Khan, 6 p.m.; November 24th, Sheikh Habib Ahmad, "Ancient Symbolism." Tuesday, November 7th, at 8 p.m., Ernest Udney, Esq., "Reincarnation." Admission Free.

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* In our next issue we hope to publish important contributions from Sir Oliver Lodge and Sir William F. Barrett dealing with Sir Arthur Conan Doyle's article on page 357.

NOTES BY THE WAY.

Someone was asking the other day how, when the world is full of horror and misery, anyone can find pleasure and satisfaction in stories of vampires, elementals, and reincarnated monstrosities from the past. It is a question quite frequently asked by the healthy-minded. But when the questioner proceeded to include ghost-stories among the things to which he objected we felt bound to protest. For the ghost is the most important thing that ever happened. Once his existence is established, the ghost—even in his most weird and repulsive form—is a crushing answer to the followers of the diminishing cult which regards man as "a mere earthworm." In psychical research the ghost, by his spontaneous cropping up—often at inconvenient times and in unlikely places—is a tremendous support to the spirit hypothesis. Nobody, so far as we are aware, has felt any disposition to denounce the publication in *LIGHT* of Dr. Crawford's important investigations in connection with the Goligher circle on the ground that the recording of such incidents is an ill-timed pandering to morbid and unhealthy tastes, and yet it may be well to remind the reader that the people on the other side, whom the doctor recognises to be human beings placing their services at his disposal in the interests of science, are every whit as much "ghosts" as the most fearsome spectres that ever made a house uninhabitable.

In "La Philosophie Sociale et la Guerre Actuelle" (Librairie Félix Alcan, Paris) Mons. J. Maxwell gives a reasoned and dispassionate analysis of the psychological causes of the war. The author (who is now well known by his works on "Les phénomènes psychiques," &c.) shows a penetrating insight into the German mind, always maintaining an attitude of fairness and detachment, qualities which are noticeable throughout the entire book. He disagrees somewhat with those writers who emphasise the bad psychology of the Germans, and appears to think too much insistence is placed on this idea. He considers their mistakes have arisen from deeper sources, and in the chapter on "Lacunes de l'intelligence prussien" says:—

Her (Germany's) error has been more grave, the consequences of it may be more formidable. Her chiefs have disregarded spiritual forces (which are the most powerful in the world) because they did not understand them. That is where they show stupidity.

Their minds are not elevated above the material; their material preparation has been complete; their material strength immense. Their intelligence easily degenerates in this sphere, beyond the limits of which it does not rise.

M. Maxwell concludes with a warning against false sentiment and misguided leniency when terms of peace are discussed by the victorious Allies.

Sleep and dreams are of interest to psychical students not only in themselves but in virtue of the light they cast on mediumistic states. Andrew Lang remarks in "Dreams and Ghosts" that "the ghostly is nothing but the experience, when men are awake or apparently awake, of the every-night phenomena of dreaming." There is a certain amount of truth in the remark if we limit it to the order of mental phenomena. It clearly does not apply to objective manifestations. Dr. Crawford and his fellow-observers at the Goligher circle were particularly wide awake, as we know, even to the extent of having the raps recorded on a phonograph in order to remove the last vestige of doubt as to their actual objective occurrence. But in the case of trance mediumship the dream condition is very much in evidence, and occasionally perverts the communication sought to be made. The control of a well-known trance medium told us that when the mind of his medium is occupied with a disquieting idea, with the result that control is rendered difficult, the medium is prompted to give the idea utterance and thus clear the way for the deliverances of his inspirer. No doubt waking thoughts or dream thoughts in the mind of the medium are a hindrance to the complete expression of a spirit communicator. As regards some of the phenomena of haunting, Andrew Lang's opinion, as recorded above, seems to have a certain appropriateness. There is a distinct suggestion of the dream-element about the *mise en scène* of a haunting ghost. It is as though human spectators were temporarily sharers in the dream of the troubled spirit.

Referring to the Note on page 337 which dealt with the electrical conditions in the Waterberg district of the Transvaal and in which it was suggested that such an electrically-charged atmosphere would be favourable to the production of phenomena, Mr. F. W. Thurstan writes:—

I think you are making a mistake, judging from my experiences in India and also in New York during a "heat wave": hot, prostrating weather, however electrical, is very inimical to any physical or materialising phenomena. The reason is this. The aura required for such is the vegetative aura of the plasmon of the blood, which, as soon as the thermometer indicates great heat, is used up by Nature's effort to resist the putrefactive decay of the blood cells—bodies then have none to give away. What you may be thinking of is the excellent condition given in a circle when there is an electrical state of atmosphere caused by dry cold. The dry cold preserves the body from putrefaction. There is, therefore, no call on the plasmic aura or on the bodily magnetism (cold air wave) for that usual work, and so it is freely given off provided there is no mental disturbance caused by cold sensations. The room must be moderately heated.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 16th,

When AN ADDRESS will be given by

MR. J. H. VAN STONE

ENTITLED

"Egyptian Religion: The Book of the Dead."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The last address of the year in the Salon will be as follows:—Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, November 7th, Miss Florence Morse at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, November 9th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, November 10th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 10th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

- November 9th.—The Hindoo Phase of Mediumship.
- " 16th.—The Islamic Phase.
- " 23rd.—The Chinese Phase.
- " 30th.—The Persian Phase.
- December 7th.—The Egyptian Phase.
- " 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

- Nov. 10th.—Language and Methods of Communication.
- " 17th.—Work in Connection with the Physical and Psychical Worlds.
- " 24th.—Heaven, Hell and Other Conditions.
- Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.
- " 8th.—Religious Ceremonies and Worship.
- " 15th.—The Responsibility of the Individual Self to the Whole Universe.

"BRIGHTONIAN."—Your questions will be covered by articles in the present and succeeding issues of LIGHT.

THE USE AND BEAUTY OF
SPIRITUALISM.

ADDRESS BY MR. PERCY R. STREET.

Members, Associates, and friends of the London Spiritualist Alliance attended in goodly number at the Salon of the Royal Society of British Artists on the evening of Thursday, October 26th, to hear the opening address of the new session. The subject was one well calculated to appeal to such an audience, and the manner in which it was handled by Mr. Street was markedly original and interesting—a fact testified to by the frequent applause of his hearers. Mr. H. Withall, acting President of the Alliance, presided.

In opening the meeting THE CHAIRMAN expressed his pleasure at seeing so many present in spite of the dangers and difficulties of the darkened streets, and his hope that this would prove an augury for the attendance at future meetings. He explained that the Council had thought it undesirable in the circumstances to open with a *Conversazione* as on previous years. At the same time, to preserve all that was best in a *Conversazione*, the Council invited their friends to come early, secure a seat by placing some article on it, and then move about the room, looking at the pictures and enjoying conversation till the meeting opened. The rooms of the Alliance were now being visited by a great number of persons who knew little of their subject and were anxious to get into touch with people who had had experience. He wished to remind his hearers that they as Spiritualists were depositaries of a great truth, not given them merely for their own satisfaction but to pass on to others. If they would enter into co-operation with the Council in this matter they could make these meetings additionally helpful. If they were really convinced of the facts of survival and spirit return it was wonderful what comfort they could give to the many who in this sad time had unexpectedly lost those who were near and dear to them. Inquirers must not be led to expect that by going to a medium they would at once get into touch with those related to them on the other side, though they might do so if they persisted (nothing was to be gained without effort). It was better to suggest that they should hold séances in their own homes. In such circles the strong mutual affection existing between the sitters and their departed friends guaranteed the séance to a very large extent from trouble from interloping spirits.

MR. PERCY STREET began by referring to the fact that he had not at one time thought it possible that he could be present that evening; the exigencies of military service he thought would have claimed him. Yielding to pressure, however, he had, after attesting, applied for exemption—not total exemption—and that not in the interests of his business, but of the work which he did apart from considerations of income, and which gave zest to his life. He thought it was a tribute to Spiritualism that, of the six members of the Tribunal to which he appealed, every one thought his work of sufficient importance to entitle him to exemption, and they have given him until January.

He had recently been told by a man with whom he discussed the subject of Spiritualism, "It is not sufficient to prove that Spiritualism is true. It may be a fact that we live beyond the grave and that spirits return; yet spirit communications may, after all, be demoralising to the community. They may detract from the virtue and usefulness of physical existence, and render people unfitted for the practical work of daily life. I should like," continued this objector, "to hear something about the use and beauty of the spiritual life."

Now use and beauty were close companions, and if Spiritualism was not useful it was not beautiful, and if it were neither the one nor the other the world did not need it. In maintaining that it could prove its claims to be of both use and beauty he (Mr. Street) could speak not from a little experience but from a wide and active experience extending over many years. First he might remark that where Spiritualism was not useful and beautiful it was not Spiritualism which was to blame but rather Spiritualists. In days gone by Spiritualists were animated with a desire to refute the doctrines of Materialism. Thinking men had become tired of religious systems, had begun to

repudiate their unnatural conceptions of a future life and drifted into a condition of blank Materialism. But as one who had been himself a Secularist, never having belonged to any Church or religious community, he could testify that Materialism brought no final satisfaction—there was a craving in every human being for something beyond the intellect and the senses, a wider life than that set forth in the philosophy of Materialism. In their fight, however, Spiritualists found that the opposition of Materialism to their doctrines was not fiercer than that of orthodox Christians (he did not say Christians—there was a difference. There was no opposition from Christians, who were really Universalists, whereas the orthodox Christian was merely a sectarian). To-day the results of this great struggle in the world of thought were plainly visible. Though here and there might be still found an adherent of the Secularist faith wrapping himself in the rags of a lost cause, Materialism as a cult was dead. As a vice, however, it was still rampant. There had unfortunately sprung up a Materialism more terrible than any mere philosophy—a Materialism that was sapping the life of the nation. It was found in all ranks of society but most strikingly exemplified in what were falsely called the "higher" classes. It was accompanied by a strange stable companion—indifferentism. One could fight a man who cared, but nothing could rouse the man who did not care one way or the other.

In regard to the causes that had led to the present Armageddon of Europe no doubt all the nations concerned had in some measure been guilty, but it could be safely said that Materialism, and that on which it was based—selfishness—had brought about this world-wide struggle. As a consequence of that struggle there was a new cry going up from the great heart of humanity—a cry that differed materially from that of the Secularist camp—the cry of a stricken race bleeding, not to death, but, he verily believed, to salvation. It was a cry for some real knowledge, some understanding of the great problems of life and death with which it was confronted. In days gone by men took but little heed of these problems. Now death had become not merely a circumstance in our life, but a factor which must be faced and dealt with on every hand. When we remembered that in this land and other lands there was scarcely a home circle that had not felt the touch of the death angel, there was surely need for clear and concise information as to the meaning and import of death, and it was for us as Spiritualists to see that this cry for knowledge was not unheeded, but that we supplied to those from whom it arose such information as would convince them that their dear dead who had laid down their lives in a bloody struggle still lived, still loved, and were moving now in a more extended sphere of consciousness. It was for us to bring thoughts of consolation to these mourners; and in doing so we should aid in bringing about a great growth and development in all that tended toward the deepening of the spiritual life of the race.

Spiritualism was of necessity scientific. There were those who would quarrel with that statement. "Spiritualism," they would say, "could not be tested in the crucible." Perhaps not, seeing that we were dealing with something that was not physical but psychical and spiritual; but, if the facts of its manifestation were carefully noted and weighed, it was none the less scientific. Though the phenomena were more subtle than those of physical science, the facts revealed were not less certain, and Spiritualism might therefore be claimed as a strictly scientific philosophy of human life.

Mr. Street thought that we might reasonably claim that, in Spiritualism, use and beauty were not divorced. Indeed, they could not be, for one was the concomitant of the other. People thought that Spiritualism was unnecessary, that the world was doing very nicely with such religious and spiritual illumination as might be vouchsafed to it. Unfortunately we had been compelled to witness—not, indeed, the failure of religion itself, but of that which passed current for religion. It was useless to try to become an apologist for the religious training we had had. We had never witnessed the failure of Christianity or religion, but we had witnessed the failure of systems which would have declared the final word on this subject and rigidly barred the doors to prevent men from gaining any further knowledge.

(To be continued.)

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We record with great regret the decease of Dr. Gerard Encausse, better known as "Papus." We met him many years ago, and carried away after a brief chat the impression of having conversed with a man of high qualities of mind and heart—kindly and unaffected. He was none the less a French gentleman for having been a mystic, occultist and, as some put it, a "magician." The "Weekly Dispatch," in its Paris cablegram, gives the following particulars:—

For years before the war he enjoyed the reputation of a veritable wizard, and among those who consulted him was the Czar of Russia. Yet although he was reputed to possess mysterious powers and an uncanny acquaintance with occult sciences, with chiromancy, Sanscrit, Egyptian, and all manner of sorcery, there is no record that he ever exercised his mystical attributes for other than kindly uses.

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About a month ago the celebrated Spiritualist handed his publisher a manuscript entitled "What Becomes of the Dead?" At that time he was far from well and as he left his work with the head of the firm charged with its production he remarked, "Whether my views are correct or not I shall soon know."

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LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 16th,

When AN ADDRESS will be given by

MR. J. H. VAN STONE

ENTITLED

"Egyptian Religion: The Book of the Dead."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The last address of the year in the Salon will be as follows:—

Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, November 7th, Miss Florence Morse at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, November 9th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, November 10th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 10th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

- November 9th.—The Hindoo Phase of Mediumship.
- " 16th.—The Islamic Phase.
- " 23rd.—The Chinese Phase.
- " 30th.—The Persian Phase.
- December 7th.—The Egyptian Phase.
- " 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

- Nov. 16th.—Language and Methods of Communication.
- " 17th.—Work in Connection with the Physical and Psychical Worlds.
- " 24th.—Heaven, Hell and Other Conditions.
- Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.
- " 8th.—Religious Ceremonies and Worship.
- " 15th.—The Responsibility of the Individual Self to the Whole Universe.

"BRIGHTONIAN."—Your questions will be covered by articles in the present and succeeding issues of LIGHT.

THE USE AND BEAUTY OF
SPIRITUALISM.

ADDRESS BY MR. PERCY R. STREET.

Members, Associates, and friends of the London Spiritualist Alliance attended in goodly number at the Salon of the Royal Society of British Artists on the evening of Thursday, October 26th, to hear the opening address of the new session. The subject was one well calculated to appeal to such an audience, and the manner in which it was handled by Mr. Street was markedly original and interesting—a fact testified to by the frequent applause of his hearers. Mr. H. Withall, acting President of the Alliance, presided.

In opening the meeting THE CHAIRMAN expressed his pleasure at seeing so many present in spite of the dangers and difficulties of the darkened streets, and his hope that this would prove an augury for the attendance at future meetings. He explained that the Council had thought it undesirable in the circumstances to open with a *Conversazione* as on previous years. At the same time, to preserve all that was best in a *Conversazione*, the Council invited their friends to come early, secure a seat by placing some article on it, and then move about the room, looking at the pictures and enjoying conversation till the meeting opened. The rooms of the Alliance were now being visited by a great number of persons who knew little of their subject and were anxious to get into touch with people who had had experience. He wished to remind his hearers that they as Spiritualists were depositaries of a great truth, not given them merely for their own satisfaction but to pass on to others. If they would enter into co-operation with the Council in this matter they could make these meetings additionally helpful. If they were really convinced of the facts of survival and spirit return it was wonderful what comfort they could give to the many who in this sad time had unexpectedly lost those who were near and dear to them. Inquirers must not be led to expect that by going to a medium they would at once get into touch with those related to them on the other side, though they might do so if they persisted (nothing was to be gained without effort). It was better to suggest that they should hold séances in their own homes. In such circles the strong mutual affection existing between the sitters and their departed friends guaranteed the séance to a very large extent from trouble from interloping spirits.

MR. PERCY STREET began by referring to the fact that he had not at one time thought it possible that he could be present that evening; the exigencies of military service he thought would have claimed him. Yielding to pressure, however, he had, after attesting, applied for exemption—not total exemption—and that not in the interests of his business, but of the work which he did apart from considerations of income, and which gave zest to his life. He thought it was a tribute to Spiritualism that, of the six members of the Tribunal to which he appealed, every one thought his work of sufficient importance to entitle him to exemption, and they have given him until January.

He had recently been told by a man with whom he discussed the subject of Spiritualism, "It is not sufficient to prove that Spiritualism is true. It may be a fact that we live beyond the grave and that spirits return; yet spirit communications may, after all, be demoralising to the community. They may detract from the virtue and usefulness of physical existence, and render people unfitted for the practical work of daily life." "I should like," continued this objector, "to hear something about the use and beauty of the spiritual life."

Now use and beauty were close companions, and if Spiritualism was not useful it was not beautiful, and if it were neither the one nor the other the world did not need it. In maintaining that it could prove its claims to be of both use and beauty (Mr. Street) could speak not from a little experience but from a wide and active experience extending over many years. First he might remark that where Spiritualism was not useful and beautiful it was not Spiritualism which was to blame but rather Spiritualists. In days gone by Spiritualists were animated with a desire to refute the doctrines of Materialism. Thinking men had become tired of religious systems, had begun to

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OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 4TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 15 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

IMAGINATION, ITS USE AND ABUSE.

In his lecture on "Mediumship and the Imagination," of which a short report appeared in our last issue, Mr. W. J. Vanstone rightly pointed out that it was through and by means of the imagination that the communicating intelligences from the spirit side affected the medium. It is, indeed, so valuable a faculty that a great scientist, who took no account of psychic investigation, praised it highly as an aid to scientific discovery. It is near allied to sympathy, the quality which brings a man into touch with things outside of himself. But, like every other faculty, the imagination is liable to abuse, for while it is true that we may the more readily discover any object in our minds by having a clear mental picture of precisely what we are looking for, it is no less true that we may woefully distort the thing seen through failure to correct the image by the aid of reason and experience. We were once concerned in an inquiry, carried out on cold scientific lines, into the reality of physical phenomena. The investigation resulted in placing the whole matter beyond doubt, and in satisfying the person chiefly concerned not only that the manifestations were real, but that they were the result of intelligent human agency exerted from another plane of existence. As an interesting experiment the investigator called in the aid of clairvoyance. Seers were present, but while some of them gave a quite reasonable and generally consistent account of the unseen operators at work, the testimony of at least one of them was so extravagant and confused that the investigator, having no experience of the psychological factor in mediumship, found his faith in the reality of the clairvoyant faculty gravely shaken. It seemed to him, as a physicist, that the account given of any object seen should always preserve a reasonable correspondence with the reality—that the spectacle of a wheelbarrow should not result in a description of an aeroplane or a carriage and pair, or the sight of a human being impress the beholder with the idea that he was looking at a griffin or a basilisk. That is, of course, a good rule when we are dealing with objects on the physical plane, although even here we are frequently impressed with the extent to which an unregulated imagination will pervert the account of some everyday occurrence. That, indeed, is a matter which is brought home continually to the minds of judges and counsel in our Courts of Law. But in this matter of mediumship we are dealing with a realm in which the imagination has far wider play, and of which, in fact, without the imagination we could gain no report whatever.

It has been urged that we have no warrant for refusing to accept the fantastic reports of some investigators into the "occult"; they may be true; these people have witnessed the things and we have not. Besides, we are reminded, it is very difficult to draw limits to the possible. But the intelligent student has one guide on which he may always confidently rely—the knowledge that he is living in a Universe that is orderly throughout and always consistent with itself. If, therefore, a seer or reputed seer affirms that in the next world men assume the appearance of frogs, or have their legs growing out of their heads, and an eye in each foot, we have no scruple in dismissing his stories as worthless. We know instinctively that the report of the imagination in his case has not been checked by the reason. Our experience of this world, where the range of the imagination is limited, imposes a severe caution in dealing with the affairs of a plane of life where the imagination may easily run riot and in its perverted vision turn the order of Nature upside down.

There are limits to possibilities; there are limits to the value of the imagination. The chemist who uses imagination wisely in his laboratory experiments knows that his discoveries will always preserve a certain relation to the elements with which he works. He never expects that the combination of any number of chemicals will result in the production of a living lizard, a lever watch, or a minted gold piece, and no amount of wild talk concerning the unknown possibilities of Nature would convince him that such a result could ever be attained.

Persons with a knowledge of anatomy, who know that wings are an impossible adjunct to the human form so long as it possesses arms, have been several times horrified by accounts of spirits with wings. Yes, they are told, but the clairvoyant saw them. The answer is (and it is an explanation given by many intelligent communicators from "the beyond") that the clairvoyant was allowing his imagination to exceed its legitimate function. The wings were an appearance and not a reality. Imagination, like fire, is a good servant but a bad master. Ruskin forcibly indicated its demerits when in "Modern Painters" he spoke of its unwise employment as a method of "degrading God's works."

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 6TH, 1886.)

Not for any intrinsic merit of its own, but for the purpose of getting on record what marks the progress made since last the "Times" meddled with Spiritualism, I note a leading article (October 30th) on "Phantasms of the Living," published on that day by the Council of the Society for Psychical Research. There is in the article a marked absence of that scornful and supercilious contempt which has hitherto characterised the pronouncements of the leading journal on this subject. The writer is amusingly impressed with the names of Professors Balfour Stewart and Henry Sidgwick, the Bishops of Carlisle and Ripon, Lord Rayleigh, and the Secretary for Scotland, and naively shows that the names impress him more than the facts alleged. Another point that strikes the writer is that the volumes are printed by the National Press Agency—"the medium of publication recently patronised by Mr. Gladstone—a coincidence to which the title of the volumes, 'Phantasms of the Living,' will be held in some quarters to give a peculiar significance." This occult remark I have pondered without any success in arriving at its "peculiar significance," if it possesses any beyond affording some indication of the mental fog which has settled down upon the critic as a consequence of dipping into these volumes.

—From "Notes by the Way," by "M.A. (Oxon.)."

A NEW REVELATION.

SPIRITUALISM AND RELIGION.

BY SIR ARTHUR CONAN DOYLE.

If anyone were to look up the list of subscribers to *LIGHT* for the year 1887 I think that he would find my name. I am also one of the oldest members of the Psychical Research Society. Therefore if, after thirty years of thought, I venture to respond to the Editor's invitation to say a few words upon spirit intercourse, I cannot be accused of having sprung hastily to my conclusions. Those conclusions can be expressed concisely in one sentence. In spite of occasional fraud and wild imaginings, there remains a solid core in this whole spiritual movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted. The days are past when the considered opinions of such men as Crookes, Wallace, Flammarion, Lodge, Barrett, Generals Drayson and Turner, Serjeant Ballantyne, W. T. Stead, Judge Edmonds, Vice-Admiral Osborne Moore, the late Archdeacon Wilberforce, and such a cloud of other witnesses, can be dismissed with the empty-headed "all rot" formula. As Mr. J. Arthur Hill has well said in a recent number of the "National Review," we have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny. If, to take one of a thousand examples, the only evidence for unknown intelligent forces lay in the experiments of Dr. Crawford recorded in a true scientific spirit of caution in your columns, I do not see how it can be shaken. We should now be at the close of the stage of investigation and beginning the period of religious construction.

For what is this movement? Are we to satisfy ourselves by observing phenomena with no attention to what the phenomena mean, as a group of savages might stare at a wireless installation with no appreciation of the messages coming through it, or are we resolutely to set ourselves to define these subtle and elusive utterances from beyond, and to construct from them a religious scheme, which shall be founded upon human reason on this side and upon spirit inspiration on the other? These phenomena have passed through the stage of being a parlour game; they are now emerging from that of a debatable scientific novelty; and they are, or should be, taking shape as the foundations of a definite system of religious thought, in some ways confirmatory of ancient systems, in some ways entirely new.

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OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 4TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *Light*, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of *Light*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 15 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and *LIGHT* can be ordered through all Newsagents and Booksellers.

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IMAGINATION, ITS USE AND ABUSE.

In his lecture on "Mediumship and the Imagination," of which a short report appeared in our last issue, Mr. W. J. Vanstone rightly pointed out that it was through and by means of the imagination that the communicating intelligences from the spirit side affected the medium. It is, indeed, so valuable a faculty that a great scientist, who took no account of psychic investigation, praised it highly as an aid to scientific discovery. It is near allied to sympathy, the quality which brings a man into touch with things outside of himself. But, like every other faculty, the imagination is liable to abuse, for while it is true that we may the more readily discover any object in our minds by having a clear mental picture of precisely what we are looking for, it is no less true that we may woefully distort the thing seen through failure to correct the image by the aid of reason and experience. We were once concerned in an inquiry, carried out on cold scientific lines, into the reality of physical phenomena. The investigation resulted in placing the whole matter beyond doubt, and in satisfying the person chiefly concerned not only that the manifestations were real, but that they were the result of intelligent human agency exerted from another plane of existence. As an interesting experiment the investigator called in the aid of clairvoyance. Seers were present, but while some of them gave a quite reasonable and generally consistent account of the unseen operators at work, the testimony of at least one of them was so extravagant and confused that the investigator, having no experience of the psychological factor in mediumship, found his faith in the reality of the clairvoyant faculty gravely shaken. It seemed to him, as a physicist, that the account given of any object seen should always preserve a reasonable correspondence with the reality—that the spectacle of a wheelbarrow should not result in a description of an aeroplane or a carriage and pair, or the sight of a human being impress the beholder with the idea that he was looking at a griffin or a basilisk. That is, of course, a good rule when we are dealing with objects on the physical plane, although even here we are frequently impressed with the extent to which an unregulated imagination will pervert the account of some everyday occurrence. That, indeed, is a matter which is brought home continually to the minds of judges and counsel in our Courts of Law. But in this matter of mediumship we are dealing with a realm in which the imagination has far wider play, and of which, in fact, without the imagination we could gain no report whatever.

It has been urged that we have no warrant for refusing to accept the fantastic reports of some investigators in the "occult"; they may be true; these people have witnessed the things and we have not. Besides, we are reminded, it is very difficult to draw limits to the possible. But the intelligent student has one guide on which he may always confidently rely—the knowledge that he is living in a Universe that is orderly throughout and always consistent with itself. If, therefore, a seer or reputed seer affirms that in the next world men assume the appearance of frogs, or have their legs growing out of their heads, and an eye in each foot, we have no scruple in dismissing his stories as worthless. We know instinctively that the report of the imagination in his case has not been checked by the reason. Our experience of this world, where the range of the imagination is limited, imposes a severe caution in dealing with the affairs of a plane of life where the imagination may easily run riot and in its perverted vision turn the order of Nature upside down.

There are limits to possibilities; there are limits to the value of the imagination. The chemist who uses imagination wisely in his laboratory experiments knows that his discoveries will always preserve a certain relation to the elements with which he works. He never expects that the combination of any number of chemicals will result in the production of a living lizard, a lever watch, or a minted gold piece, and no amount of wild talk concerning the unknown possibilities of Nature would convince him that such a result could ever be attained.

Persons with a knowledge of anatomy, who know that wings are an impossible adjunct to the human form so long as it possesses arms, have been several times horrified by accounts of spirits with wings. Yes, they are told, but the clairvoyant saw them. The answer is (and it is an explanation given by many intelligent communicators from "the beyond") that the clairvoyant was allowing his imagination to exceed its legitimate function. The wings were an appearance and not a reality. Imagination, like fire, is a good servant but a bad master. Ruskin forcibly indicated its demerits when in "Modern Painters" he spoke of its unwise employment as a method of "degrading God's works."

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 6TH, 1886.)

Not for any intrinsic merit of its own, but for the purpose of getting on record what marks the progress made since last the "Times" meddled with Spiritualism, I note a leading article (October 30th) on "Phantasms of the Living," published on that day by the Council of the Society for Psychical Research. There is in the article a marked absence of that scornful and supercilious contempt which has hitherto characterised the pronouncements of the leading journal on this subject. The writer is amusingly impressed with the names of Professors Balfour Stewart and Henry Sidgwick, the Bishops of Carlisle and Ripon, Lord Rayleigh, and the Secretary for Scotland, and naïvely shows that the names impress him more than the facts alleged. Another point that strikes the writer is that the volumes are printed by the National Press Agency—"the medium of publication recently patronised by Mr. Gladstone—a coincidence to which the title of the volumes, 'Phantasms of the Living,' will be held in some quarters to give a peculiar significance." This occult remark I have pondered without any success in arriving at its "peculiar significance," if it possesses any beyond affording some indication of the mental fog which has settled down upon the critic as a consequence of dipping into these volumes.

—From "Notes by the Way," by "M.A. (Oxon.)."

A NEW REVELATION.

SPIRITUALISM AND RELIGION.

BY SIR ARTHUR CONAN DOYLE.

If anyone were to look up the list of subscribers to *LIGHT* for the year 1887 I think that he would find my name. I am also one of the oldest members of the Psychical Research Society. Therefore if, after thirty years of thought, I venture to respond to the Editor's invitation to say a few words upon spirit intercourse, I cannot be accused of having sprung hastily to my conclusions. Those conclusions can be expressed concisely in one sentence. In spite of occasional fraud and wild imaginings, there remains a solid core in this whole spiritual movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted. The days are past when the considered opinions of such men as Crookes, Wallace, Flammarion, Lodge, Barrett, Generals Drayson and Turner, Serjeant Ballantyne, W. T. Stead, Judge Edmonds, Vice-Admiral Osborne Moore, the late Archdeacon Wilberforce, and such a cloud of other witnesses, can be dismissed with the empty-headed "all rot" formula. As Mr. J. Arthur Hill has well said in a recent number of the "National Review," we have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny. If, to take one of a thousand examples, the only evidence for unknown intelligent forces lay in the experiments of Dr. Crawford recorded in a true scientific spirit of caution in your columns, I do not see how it can be shaken. We should now be at the close of the stage of investigation and beginning the period of religious construction.

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Where are they confirmatory? They are confirmatory as to all those moral laws which are common to most human systems and which are so sanctioned by reason that where reason is developed they need no further support. They are confirmatory as to life after death, which has been taught by most religions but has been denied by many earnest and thoughtful men. They are confirmatory as to the unhappy results of sin, though adverse to the idea that those results are permanent. They are confirmatory as to the existence of higher beings whom we may call angels and of an ever-ascending hierarchy above us, culminating in heights which are beyond our sight or apprehension, with which we may associate the idea of all-power or of God. They are confirmatory as to the existence of the "Summer-land" or heaven, but assert that every human being finds his or her ultimate, but not necessarily final, resting place therein. Thus this new revelation, so far as it has been systematised, supports many of the more important contentions of the old ones. If this compass points true then our old compasses did not work so badly after all.

But now for the points of correction or addition. These take the form of more positive teaching as to the nature of death and of the world beyond. By this teaching death makes no abrupt change in the process of development, nor does it make an impassable chasm between those who are on either side of it. No trait of the form and no peculiarity of the mind are changed by death, but all are continued in that spiritual body which is the counterpart of the earthly one at its best, and still contains within it that core of spirit which is the very inner essence of the man. Nature develops slowly, and not by enormous leaps, so that it would seem natural that the soul should not suddenly become devil or angel but should continue upon its slow growth. Such would appear to be a reasonable solution, and such is the spiritual teaching from beyond. Nor apparently are the spirit's surroundings, experiences, feelings, and even foibles very different from those of earth. A similar nature in the being would seem to imply a similar atmosphere around the being to meet the needs of that nature, all etherialised to the same degree. What of the colours which we know to exist beyond the violet of the spectrum? What of the notes which we can detect by the vibration of the diaphragm but which are above the pitch of the human ear? We can see for ourselves how in these instances there is an unseen and unheard physical world close to our own; I do not say that it is this world which the spirits inhabit, but at least it shows how very near to us, even in the space which we ourselves occupy, other worlds may exist as oblivious of us as we of them.

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aspect of death and the fate of man. Between these two suppositions I can see no solid position. Theories of fraud or of delusion will not meet the evidence. It is absolute lunacy or it is a revolution in religious thought, a revolution which gives us as by-products an utter fearlessness of death, and an immense consolation when those who are dear to us pass behind the veil.

There are many superficial inquirers to whom the ideas of a divine revelation and of such humble phenomena as Rochester rappings or moving tables seem incompatible. The greatest things have always come from the smallest seeds. The twitching leg of a frog suggested the whole development of electric science, and the rattling lid of a kettle was the father of steam, as the falling apple is said to have suggested the law of gravity. It is the simple thing that catches the eye. But the wise investigator does not dwell too much upon the first suggestions, but passes onwards to consider what they have suggested and whither they have led.

There remains the question which troubles many earnest souls as to whether such communion is right. Personally I am not aware of any human power which has been given us without our having the right under any circumstances to use it. On the other hand, I know no human power which may not be abused. It is an abuse of such a power as this that it should be used in a spirit of levity or of mere curiosity. It is either an absurd farce or the most solemn and sacred of functions. But when one knows, as I know, of widows who are assured that they hear the loved voice once again, or of mothers whose hands, groping in the darkness, clasp once again those of the vanished child, and when one considers the loftiness of their intercourse and the serenity of spirit which succeeds it, I feel sure that a fuller knowledge would calm the doubt of the most scrupulous conscience. Men talk of a great religious revival after the war. Perhaps it is in this direction that it will be.

CAPABILITIES OF THE NORMAL SENSES.

The Hindu doctrine referred to on page 313, which claims that we possess two senses that are yet undeveloped, may be correct, and the power that enables a sensitive to read a letter held to the forehead may well, as E. A. S. suggests (p. 343), be one of them, for, according to the definition quoted, the object of the sixth sense is not matter, but the substance, whatever it may be, of which matter is only the veil. Such a sense, however, is a thing apart. It is difficult to believe that this is simply an extension of the normal sense of touch, like the extreme sensitiveness (also alluded to by E. A. S.) which is acquired by the fingers of blind persons, and which enables them to read Braille type. That is purely physical. Still, it is sufficiently wonderful, and, moreover, such sensitiveness is not confined to the fingers or to the experience of immediate contact with bodies. Witness the following examples of how blind people "see," recently narrated in the "Table Talk" column of the "Birmingham Daily Mail":—

An old lady, who has for many years been completely blind, paid a visit to a relative whose house lies well back from the roadway at the end of a lawn. The old lady suddenly disappeared in the twilight and there was some anxiety as to her safety. "Where have you been?" asked her grandson on her return; and she replied: "To shut the front garden gate, of course. I could 'see' it was open." She explained afterwards that the fact was conveyed to her by the air currents. The old lady can make her way quite easily through a kitchen in which chairs and footstools are left about indiscriminately, and never stumbles over them. She is guided entirely by the "feeling" of the air near where a heavy object is placed, and by the variation in sound of her own footfall. The latter explanation is exactly borne out by the blind gymnasts at the Edgbaston Institution, who informed me recently that they know exactly by "sounds" and changes of feeling in the atmosphere of the presence of obstacles. R.

THE SCIENCE OF THE SUPERNORMAL.

"Psychical and Supernormal Phenomena," by Dr. Paul Joire, Professor at the Psycho-Physiological Institute of France (William Rider & Son, 10s. 6d. net), a bulky volume of over six hundred pages, consists for the most part of a collection of records, taken from various sources, of psychic experiences and investigations, classified and arranged under appropriate headings, with an occasional illuminating comment or suggestive explanation and some twenty-two illustrations.

At the outset of the work we are reminded that because a fact is unfamiliar or contrary to pre-conceived ideas we have no right to deny its occurrence. Science is continually widening its boundaries, and that which is regarded as impossible to-day may become the marvel of to-morrow. Reference is also made to the hopeless prejudice with which so many inquirers approach the subject, their object being not so much enlightenment as to find justification for a conclusion already reached. The author has made a number of experiments in connection with a study of the externalisation of sensibility—original work which he records in detail in his first chapter. But as he takes us on to the externalisation of force, the movement of objects without contact, levitation, dreams, telepathy, automatic writing, clairvoyance and materialisations, we gradually realise that we are being taken over ground that we have already traversed under the guidance of the original explorers. Thus under "Photography of the Invisible or of Thought," we have lengthy quotations from the writings of Mr. J. Traill Taylor and Commandant Darget of Tours, both of whom are recognised authorities upon the subject. Again, in the chapter dealing with "Lucidity in Deep Somnambulism," we have long extracts from the researches of M. Léopold Dauvil and Dr. Ferroul. Then under "Materialisations" we find an account of Sir William Crookes' well-known investigations with Miss Cook and the materialised form of Katie King, followed by an account of the celebrated Russian medium Sambor, taken from the "Annales des Sciences Psychiques." A whole chapter is devoted to Professor C. Richet's experiments and observations at the Villa Carmen, the account being derived from the same source.

The author's conclusions after a careful study of the facts he has so industriously collected are, briefly, that the human organism is capable of an extension of faculty or faculties beyond the limits of the material body. An externalisation of sensibility leads by analogy to an externalisation of force as manifested in the movements of objects without contact, levitation of objects or the medium, distant raps or knocks, and hauntings. All these phenomena, as a rule, take place in the presence of, or are associated with, a specially endowed person—a medium—and darkness seems to be a condition which greatly facilitates their occurrence. A good deal of space is devoted to the discussion of the methods of experimentation in psychical investigation, and many useful rules and hints are given. The work provides a comprehensive survey of the labours of many researchers in a particularly difficult field of inquiry, and if it has nothing new to record or advance it will at least be of material assistance to those interested or about to engage in psychical research.

ARTHUR BUTCHER.

THE NEGLECTED TREASURES.—Those who build love, who make of love first a habit and then a character, who set before them just the ideal of love, find peace and quiet happiness: the temporal things have their value but no more than their value. Excitement is seen to be excitement and not abiding joy; money is recognised as a means of subsistence and not the aim of life nor an object of worship; luxury is seen to be a hindrance and not a help to the growth of the soul; anger and hatred are seen as two-edged swords that hurt and maim the users; and the things that men value and spend their lives to attain are often viewed as worthless baubles, which may at any moment be snatched away, while the real things that matter are so freely offered and are so nigh to our hand that they are overlooked. Love, peace, content, kind words and gentle hearts—these are the gifts that they pass by who seek for happiness where it may never be found.—H. ERNEST HUNT.

THE RETURN OF THE SOLDIER: A MOTHER'S STRANGE STORY.

CLAIRVOYANCE AND THE "CLARION."

At a recent meeting at the rooms of the London Spiritualist Alliance, one of the members, whom we will call Miss G., narrated a very interesting instance of spirit return with which she had recently become acquainted. A woman living in a town in Lancashire where Miss G. was staying had a son who was killed at Gallipoli, and on Miss G. sympathising with her on her loss she said, "I have seen him, he has been back to me," and proceeded to state that one Wednesday evening, before the news of his death reached her, she was sitting at tea alone, when she heard the door open and saw her boy come in and lean against the wall just inside. She went forward to greet him with an exclamation of delight at his return, when to her surprise he went out again and shut the door. She hurried out after him, and not seeing him in the street it occurred to her that he had gone to buy cigarettes; accordingly she went to two shops and made inquiries, but without success. Concluding that he had met some friends and would be returning later, she left the door open all the evening, and sat up till eleven o'clock only to be again disappointed. The next afternoon she was occupied in some domestic duty and happened to lift her eyes, and there sitting on a stool near by was her son. Wondering how he could have come in so quietly, she advanced to kiss him, when once more he disappeared.

Next night she had been having tea, and was standing, tea-pot in hand, when again she saw her son standing in the doorway. She exclaimed, "My boy, don't leave your mother this time! Come in and sit down and have a cup of tea." "I can't, mother," he replied; "I'm done. I want to go to bed." Then she saw with a shock that his breast was covered with blood. "Go up to your room," she cried, "and I will come and wash you, and bring you up a cup of tea." She heard him go up and followed him, to find him standing by the bedside. Suddenly he rolled over on his back on to the bed, which was covered with blood. With an exclamation of dismay she caught up the sponge, and turned again to the bed. No one was there, and the bed was smooth and clean as before. Only then did she realise that it was not the actual physical presence of her son that had been with her. A day later he again showed himself to her, this time bidding her not to fret, as it was quite all right. The first appearance was on a Wednesday. On a subsequent Sunday she was standing at the door when the postman came up. "You have brought me bad news," she said. One of the letters he gave her contained the news of her son's death. He had been killed on the Wednesday. Five weeks before the war broke out he had seen it coming, and told his mother that he would be summoned to join the forces and would never come back alive.

Miss G. has kindly furnished us with the name and address of the mother, who confirms the story as related above.

CANADIAN PSYCHICAL RESEARCH.

We learn with regret from Dr. John S. King, president of the Canadian Society for Psychical Research, Toronto, of the withdrawal of the society's charter on a technical point, viz., that the corporation had not exercised its corporate powers within the period defined by the Statute.

In making the announcement at a general meeting of the society held on September 29th, Dr. King said that twenty-five years of careful, thoughtful psychical research work had brought to him facts more convincing and satisfactory than all the orthodox beliefs and teachings regarding a future life. No subject could present more of permanent interest to the honest and unbiassed student, or was more important in its relation to the life here or hereafter. It seemed to him that a new era was dawning on civilisation. The Press in all countries was recording psychical happenings, and the minds of the world's thinkers were awakening to the new revelation. He referred in grateful terms to the strenuous work of Mrs. Calvert and Mr. Paul in connection with the society.

The loss of the charter is, of course, regrettable, but we are confident that it will prove in the long run to be but a temporary set-back.

The "Clarion" has in the past generally shown an unenlightened hostility to the subject of spirit intercourse, and this has often puzzled us, because while it was busy misrepresenting Spiritualism it frequently waxed indignant over the travesties of Socialism which appeared in the "capitalistic" press. Socialists, it was to be understood, did not consist of gangs of wasters and bandits meeting with daggers and bombs in subterranean retreats. With Spiritualism it was different. That could be safely maligned. It was once depicted in the "Clarion" as typically represented by a circle of gaping idiots gathered in a dark room in which the medium, with a pasteboard nose, harangued them in the character of the Duke of Wellington delivering a "message to England" in a Cockney accent. (We hope Mr. Neil Lyons will excuse us.) We do not dispute the fact that there are people silly enough to be deluded by a "spoof" medium at a bogus séance, but to hold Spiritualism and Spiritualists as responsible for such things argues a lack of discrimination if not of scrupulousness.

But now the paper seems to have turned over a new leaf. In its issue of the 27th ult. appears an article on "Clairvoyance and the War" by A. Turton, in which the subject of Spiritualism, with special reference to clairvoyance, is dealt with. And the writer of the article narrates the following experiences:—

At a séance early in his course of inquiry, the writer asked for some example that could not be attributed to telepathy. After a pause the medium stated that the "spirit" standing by the inquirer, that of a man recently killed in France, stated that a small parcel addressed to the inquirer would shortly be forwarded to him from Ireland.

This proved to be the case. A few days later a parcel addressed in the dead man's handwriting was received by the writer from Ireland, and was found to be a little memento left by "Lionel," as the medium had correctly named the sender, to be forwarded to him in case of death.

Now the question that puzzles is, How did this become known to the clairvoyant? The writer has made this and one or two other test cases the subject of careful inquiry; and the results, so far as this one goes, may be taken as typical of the rest.

On investigation it has proved that "Lionel" left various small parcels addressed to friends in a locked trunk in his lodgings in Ireland. No mention of this fact was made to anyone, and no expectation of a memento was in the mind of the writer at the séance. How, then, could the information with regard to this parcel to be delivered have got into the mind of the clairvoyant? Clearly telepathy is impossible here, as an explanation, nor is any other explanation on the scientific side possible so far as the writer can see.

At a further sitting the writer asked for some forecast with regard to the future, and was told that a piece of unexpected good luck would befall him shortly before Christmas. The statement was made in August, and on December 23rd that rare bird, a legacy, was notified to the writer.

DOES any man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain, that thou mayst never inflict it on another spirit.—MARGARET FULLER.

A GREAT SECRET.—It is in the hearts of many men and women—let me add children—that there is a *Great Secret* waiting for them—a secret of which they get glimpses now and then, perhaps oftener in earlier than in later years. These hints come sometimes in dreams, sometimes in sudden, startling flashes—second wakings, as it were—a waking out of the waking state, which last is very apt to be a half-sleep. I have many times stopped short and held my breath, and felt the blood leaving my cheeks, in one of these sudden clairvoyant flashes. Of course, I cannot tell what kind of a secret this is, but I think of it as a disclosure of certain relations of our personal being to time and space, to other intelligences, to the procession of events, and to their First Great Cause. This secret seems to be broken up, as it were, into fragments, so that we find here a word and there a syllable, and then, again, only a syllable of it; but it is never written out for most of us as a complete sentence in this life. I do not think it could be; for I am disposed to consider our beliefs about such a possible disclosure rather as a kind of premonition of an enlargement of our faculties in some future state than as an expectation to be fulfilled for most of us in this life.—OLIVER WENDELL HOLMES.

SIDELIGHTS.

An evening paper reminds us that it is just ten years ago since the Zancigs, the mind-readers, took London by storm. Madame Agnes Zancig died in Washington, D.C., last April.

Under the title "Messages from Dead Soldiers," "Tit-Bits" of the 28th ult. contains a striking article by Miss Estelle Stead, who, amongst other instances of psychic communications, includes a remarkable description given by a medium, referred to as Mr. Q—, at the rooms of the L.S.A.

Much sympathy will be felt with Lady Muir Mackenzie in the sudden decease of her husband, Sir John William Pitt Muir Mackenzie, formerly of the Executive Council of the Government of Bombay, and at one time temporary Governor. He was in his sixty-second year.

Those who are interested in the occult side of numbers may like to know that some ingenious person has discovered that the names Kaiser Wilhelm, Francis Joseph, Czar Ferdinand and Sultan Mehmed V., contain each thirteen letters. This applies also to von Hindenburg, von Falkenhayn and Count Zeppelin. It is, at least, an odd coincidence.

In the course of his pleasant gossip in the "Evening News," "The Londoner" suggests that each house has a kind of psyche or personality of its own. He talks of "an ancient country house which has made learnedly bookish men of three generations of squires," and he remarks: "Last week I saw a house in which murder was done long ago: it was plain to see that the house was an accomplice and had never repented."

In *LIGHT* of September 2nd (p. 288), we quoted from an evening paper a story of how the daughter of an historic French family dreamt that the house was full of English soldiers and that she was going to marry one of them, and how the dream was subsequently fulfilled. It is interesting to record that we have since received a confirmation of the story from a military chaplain who is related to one of the persons alluded to.

"Tiger Wolves" is a fascinating story concerned with South African life, a secret society amongst the Kafirs, and animal transformations, by Frank Hamel, the author of another weird book of animal stories, "Human Animals," which was noticed in these columns some time ago. It is published by Grafton and Co. (5s. net), a publishing house of which we understand Miss Hamel herself is the mainspring, so that she is at once the author and publisher.

Herbs and their healing qualities have been the subject of several articles in the Press of late. Thus Mr. Arthur Machen, writing some time ago in the "Evening News," notes that sphagnum moss as a dressing, with salt and water as an antiseptic, has been known to the Irish peasantry for countless generations. It will be a pleasant thing if amongst the changes to come after the war will be a revival of the herb remedies of our forefathers, and the planting in country gardens of the olitory or bed of herbs not only for culinary purposes, but for their curative virtues.

We have received a copy of a pamphlet entitled "A New Factor in Education: Astrology," by Alan Leo (office of "Modern Astrology," 6d.), in which the study of astrology by parents and teachers is advocated as a means of obtaining a better understanding of the diverse and complex temperaments of children. The types of character signified by birth signs and planets are briefly explained, and the suggestion is made that if children were taught in groups according to their astrological endowments they would be more receptive and tend to help each other.

In her new book, "Nights" (Heinemann, 10s. net), Mrs. Elizabeth Robbins Pennell tells a humorous story of three men whom she and her husband met in Rome many years ago. One of them, Forepaugh (not the real name), was irrepressible as a conversationalist. On the subject of Theosophy being mentioned, Forepaugh related a number of marvellous psychic adventures. He claimed to have met Mr. Sinnett at lunch at a house in Bond-street and asked for a manifestation, whereupon the table and the chairs in which he and Mr. Sinnett were sitting rose and floated out of the window, along Bond-street as far as Piccadilly, round by the Egyptian Hall, and then back to the house and in at the window again. We do not learn whether Mr. Forepaugh afterwards became famous as a novelist, but with an imagination like that he should have gone far.

Mr. Eric Godley, who sang the hero's part in Margaret Meredith's opera, "The Pilgrim's Way," raises the problem of great names rather acutely by claiming in the "People's Journal" to have interviewed Martin Luther on the subject of the war. The great reformer predicted that it would be over by Christmas, evidently undeterred by the fate of numerous other war prophets who have rashly mentioned dates all long past. Mr. Godley, who was at one time a soldier, also held converse with Napoleon on the question of Russian warfare, a distinctly tender subject for the great general if he still retains memories of 1812.

AMERICAN INDIAN MEDIUMSHIP.

The fourth lecture at the rooms of the Alliance (given on Thursday, the 26th ult.) of Mr. W. J. Vanstone's series on "Phases of Mediumship" introduced a new branch of the subject, *viz.*, the special phases connected with various races and nationalities. In his introductory remarks the lecturer expressed his conviction that Spiritualism had not yet taken the place for which it was destined. Mediumship had gathered round it a great many injurious excrescences. The time had come to clear these away and get nearer to its essential principles and then see how far those principles could be brought down into practical life. One purpose ought to run through all their researches, *viz.*, to find out that which would unfold the noblest and best in themselves, and then take their part individually in evolving the best for the nation and the race. To that end they must look round and see what were the powers specially associated with mediumship in different sections of the human race. The ideas thus collected and brought together would serve as factors in the construction of a complete whole, and give them a conception of what mediumship really implied. Taking first the Indian races of North America and Canada; if Longfellow in the legends he had embodied in his beautiful story of Hiawatha was right, then mediumship was along the Nature plane. They were a people who, above all the nations, were wonderfully in touch with Nature. They had a consciousness of what we might call the vibrations of Nature and responded to those vibrations. The American Indian felt and thought that the forest had a spirit, that the lake had a spirit. They had a sense, too, of the aggregate spirit of the tribe. They were sensitive to the rhythm of Nature and interpreted it by emotion and thought. The great strength of the American Indian was that he believed that every man had a soul and that the soul lived on after the body's death. The mediumship of these people was exalted and noble. It would be well for some of our mediums if they could learn to get back to Nature. Hiawatha went into the forest that he might see a vision and receive a message for his people. If they could sometimes get away by the rivers and quiet places they, too, might see visions or, like Elijah in the cave, hear "the still, small voice."

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CLAIRVOYANCE.—During the past month very interesting and successful meetings for clairvoyance have been held on successive Tuesday afternoons in the Alliance rooms, 110, St. Martin's-lane, the mediums being Mr. A. Vout Peters and Mesdames Zeilah Lee, Wesley Adams, and Annie Brittain.

MAN himself transmits man's soul, *i.e.*, the stuff out of which soul is made. Man shares and transmits as its medium his portion of the soul of the world, which is both immanent and transcendent, diffusing life on the psychical plane, as the cosmic ether permeates animal and vegetable life.—From "Superhumanity," by ISABELLE DE STEIGER.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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No. 1,870.—VOL. XXXVI. [Registered as] SATURDAY, NOVEMBER 11, 1916. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Some of the old mystics and philosophers have left us sayings which cast a vivid light on some of our own problems, and at the same time give us an interesting glimpse into psychic experiences in ancient times, and the way in which they were interpreted. Thus we find Plato in the dialogue of *Ion* (Grote) putting an explanation of inspiration into the mouth of Socrates, thus:—

Ion, having said that he cannot explain the matter, continues: "I only know that when I talk about Homer my thoughts flow abundantly, and everyone tells me that my discourse is excellent. Quite the reverse when I talk of any other poet." Socrates says: "I can explain it. Your talent in expounding Homer is not an art, acquired by system and method, otherwise it would have been applicable to other poets besides. It is a special gift imparted to you by divine power and inspiration. The like is true of the poet whom you expound. His genius does not spring from art, system, or method, it is a special gift emanating from the inspiration of the Muses. A poet is a light, airy, holy person, who cannot compose verses at all, so long as his reason remains within him. The Muses take away his reason, substituting in place of it their own divine inspiration and special impulse, either towards epic, dithyramb, encomiastic hymns, &c., one or other of these. Each poet receives one of these special gifts, but is incompetent for any of the others: whereas, if their ability had been methodical or artistic, it would have displayed itself in all of them alike."

As we read Plato's Dialogue we are at once reminded of the peculiarities of certain forms of inspiration in our own day, and of much that has been written by modern writers on genius and inspiration. Only we do not refer the matter any longer to the gods or the Muses—the terms have changed, the truths remain. To make the point clearer we may give a passage which follows the excerpt in the previous Note. Socrates is still speaking:—

Like prophets, and deliverers of oracles, these poets have their reason taken away, and become servants of the gods. It is not *they* who, bereft of their reason, speak in such sublime strains: it is the god who speaks to us, and speaks through them. You may see this by Tynnichus of Chalkis, who composed his *Pæan*, the finest of all *pæans*, which is in every one's mouth, telling us himself that it was the invention of the Muses—but who never composed anything else worth hearing. It is through this worthless poet that the god has sung this most sublime hymn, for the express purpose of showing us that these fine compositions are not human performances at all, but divine, and that the poet is only an interpreter of the gods, possessed by one or other of them, as the case may be.

Scriptural prophecy and revelation with special reference to Joanna Southcott. It claims that as regards the prophecies in the Book of Revelation there has been already "an actual fulfilment of some of them on earth." In her preface the author writes:—

The fact that many are receiving intimations that these are the "latter days" of prophecy, and that many are being given rather similar teaching upon hitherto sealed Scriptures seems to me to suggest that some in the unseen world who have been taught in the school of the Spirit of Truth, are now being sent to impress minds on earth with whom they can enter into spiritual communion.

No doubt there is a great wave of inspiration abroad to-day, but the mere fact that any particular teachings are received from the unseen world gives them no special authority. Human minds are fallible on both sides of the way. We have in previous issues of *LIGHT* stated our conclusions regarding the "revelations" through Joanna Southcott and need not recur to the matter; but we fear that the "Prophecy of Johannes" (to which Mrs. Fox refers) is rather a weak reed on which to lean. Nevertheless, the book has a scriptural and psychological interest for the discriminating student of inspirational writings. Mrs. Fox writes with a full consciousness of the nature of the difficulties to be faced, and we can at least commend her zeal and sincerity if we cannot accept her conclusions.

We always turn over the pages of "The Nautilus" with interest. It numbers amongst its contributors some excellent writers, but its New Thought ideas occasionally become so far divorced from practical realities as to suffer severely by the separation. Thus, writing on "The Life Beyond," Mr. Edward B. Warman, M.A., denies that there are any physical evidences of a life beyond or that any human being has ever communicated with this world from beyond the tomb. And he tells us that:—

The *Physical Research Society* has exhausted every device to open the door of the astral realm, but as yet no message has reached anyone that has opened any mine of knowledge, revealed supernormal secrets, or described the activity on that plane interpreted in any terms of this life.

We should hardly have supposed that the findings of the "Physical" Research Society (of which we had not previously heard) would have any weight in a discussion of the question. And to suggest that he meant to write the *Psychical Research Society* would convict him of an ignorance unpardonable in one whose function is to instruct the public, and who consequently should know what he is talking about. Mr. Warman devotes some five columns to a subject of which he confessedly knows just nothing at all. The article confirms us in the view that the concentration on our main principles is infinitely more important than the discussion of subsidiary questions and speculative side-issues.

We hope to publish next week an article from the pen of Mr. H. B. Marriott Watson, the well-known novelist and journalist.

"Revelation on Revelation and These Latter Days," by Rachel J. Fox (Kegan Paul, 4s. 6d. net) is designed by its author to present the teachings of a guide or inspirer on

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 16th,

When AN ADDRESS will be given by
MR. J. H. VAN STONE

ENTITLED

"Egyptian Religion: The Book of the Dead."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The last address in the year in the Salon will be as follows:—
Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, November 14th, Mrs. Clare O. Hadley at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, November 16th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, November 17th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 17th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

November 16th.—The Islamic Phase of Mediumship.
" 23rd.—The Chinese Phase.
" 30th.—The Persian Phase.
December 7th.—The Egyptian Phase.
" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

Nov. 17th.—Work in Connection with the Physical and Psychical Worlds.
" 24th.—Heaven, Hell and Other Conditions.
Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.
" 8th.—Religious Ceremonies and Worship.
" 15th.—The Responsibility of the Individual Self to the Whole Universe.

PRIVATE JAMES McEwan, S/4028, of the Medical Unit, Royal Marines, No. 1 Territorial Base Depot, R.A.M.C. Camp, B.E.F., France, would be glad to hear from any readers of LIGHT or persons interested in the subjects with which it deals, amongst those serving with the colours in France.

SPIRITUALISM AND RELIGION.

(FROM SIR OLIVER LODGE.)

To the Editor of LIGHT.

SIR,—I have read with interest Sir Arthur Conan Doyle's admirable and lucid article on the connection between present-day psychical experience and the teaching of Religion. It would be difficult to summarise the similarities and the differences better than he has done.

There appear to be two opposite schools of thought in this matter. One is approximately illustrated by the concluding part of Sir William Barrett's excellent little volume on "Psychical Research" in the Home University Library, where he says (1) that the evidence cannot afford proof of immortality; and (2) that psychic experience cannot take the place of religion. I wish incidentally to suggest—and I expect Sir Wm. Barrett will agree with me—that these statements, though true in the letter, are liable to be misinterpreted and misunderstood. The thing which he means cannot be demonstrated is the *infinite* aspect of immortality. Nothing infinite can be proved, nor yet disproved; that may be taken as axiomatic. But *survival* is a thing that can be scientifically established; and that is what most people mean by "immortality."

Again, "cannot take the place of" may be hastily thought to mean "has no bearing on"—which would be contrary to Sir William's intention; though probably he holds that religious faith *needs* no extraneous support of an external kind.

However that may be, the statements can be read as suggestive of one opinion concerning the religious significance of the investigation. An opposite view is presumably held by those who practically seek to substitute psychic experience for religion, to throw overboard the accumulated tradition of the race, and to discountenance every form of Christianity. If this cap does not fit anybody, no one need put it on; but if it does represent the policy of any of the Spiritualistic societies, then I, for one, wish to say that I am dead against that policy and consider that its upholders are seriously mistaken. I would even go so far as to call them self-opinionated and unwise.

Psychical experience may strengthen the substratum of religion and may bring back to it those who would otherwise have become sceptics, or who had already been sceptics; but to treat psychical experience as if it were itself a religion is to my mind a mistake.

Without necessarily agreeing with every word—for there are one or two phrases which I would have expressed differently—I hope that Sir Conan Doyle's careful and lucid statement of the inter-relation between psychical experience and religion will do much good.

Yours faithfully,

Mariemont,
Edgbaston.

OLIVER LODGE.

November 4th, 1916.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 13TH, 1886.)

It is announced that Captain Volpi, a distinguished scientist, of Paria, Italy has commenced a series of lectures in that country upon Spiritualism.

M. Tissot, the artist who painted the "Apparition Mediunimique," has left Paris for India. We believe it is his intention to thoroughly examine the question of Theosophy.

M. Paul Gibier, an eminent French doctor, has in the Press a volume containing his experiences with Mr. Slade. "La Lumière" says the work will make a profound sensation.

THE USE AND BEAUTY OF SPIRITUALISM.

ADDRESS BY MR. PERCY R. STREET.

(Continued from page 355).

Some people said Spiritualism was not useful, but did it never occur to them that on the facts of modern Spiritualism hinged the whole philosophy of life, not only hereafter but here and now? The only method by which man could advance was by the unfoldment of his psychical and spiritual nature through the experiences that must come to him from his contact as a spiritual being with the spiritual world. People sometimes appeared to think that the object of Spiritualism was to found a new religion. But Spiritualists did not want a new religion, but only a proper understanding and realisation of the true principles of Religion itself. They were not out to teach anything new—their truth was as old as the hills. Primeval man knew it in his dim way—his crude ideas of religion found a place for a life after death. It was as though the Spirit of Life had whispered the truth to him—that his dead passed into another and a better world.

Some might ask what had brought the Spiritualist to his positive attitude of mind on the subject of human survival. The answer was that he had witnessed phenomena, and it might be that, being often something of a positivist, the Spiritualist leaned to the idea that faith could only be based on knowledge. At any rate, he pointed to phenomena continually occurring all around us. There was not a person, however materialistic, who could not tell of something that did not come into the circle of everyday experiences, and these phenomena it was found only occurred in certain conditions and in the presence of people known as psychics. These manifestations were seldom without intelligence. They revealed the presence of an intelligent operator behind—always someone who was firmly convinced that he had lived on earth before, had survived physical death, and lived now in a region beyond the grave. The communicator stuck to his story in a most obstinate way. Theories had been invented to account for him—the subconscious mind, the subliminal mind, the dream consciousness—but he always adhered resolutely to his story, and very often gave proofs of what he said. Opponents of the subject, discussing phenomena, had asked, "How do you *know* these things occur?" Well, there was a difficulty. We could never be quite sure of our existence. (Even the men who raised these objections could not be absolutely certain of themselves!) Still we could always say that we had a very strong presumption of our existence and of the reality of the things around us. Some philosopher had said "Life, after all, is but a dream." That meant that sometime we should awaken, but into what? A poet said the awakening was into "a higher dream." It was a difficult question, but the ghost was at least as real as ourselves. They might take the testimony of any twelve men (not necessarily a British jury), and many times that number of men had in company observed and testified to the production of psychic manifestations. Let those who doubted the testimony search the medical records, records of lunacy and mental derangement, for a case in which twelve persons coming casually together had been all liable to hallucinations. In point of fact, so stringent were the demands of some of those who dealt with the evidence for these phenomena, that if as much proof were required to hang a murderer in the courts many of these felons would go unchanged—it would never be possible to pile up as much evidence as would be needed. The world seemed to think that Spiritualists were ready to swallow anything without examination. Quite the opposite was the case. Spiritualists were very hard to convince. They would sit in circles and cast doubts on things which would convince the sceptics as easily as possible. But Spiritualists had witnessed the phenomena, studied them long and closely, and come to a conclusion. That conclusion was the same as that at which the communicating intelligence had arrived regarding himself, *viz.*, that he had lived on earth, had died, and was now communicating with those he had left behind.

They had arrived at this conclusion in many cases independently and in large numbers. It was still an unpopular conclusion, however, and it needed a considerable amount of courage to proclaim oneself a Spiritualist even in this twentieth century, but as Oliver Wendell Holmes had written:—

You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it without its gradually reacting on the whole conception of that other life.

As to those persons whose communication with the spiritual world was limited to the mere reception of messages having no influence on their lives, he (the speaker) would not call them Spiritualists. It seemed to him that such communication, if entered upon with intelligence and sincerity, must act and react in a strikingly beneficial manner on the whole of the life from first to last; if it did not, then in such cases Spiritualism was of no use whatever. If it stopped at the question of communication with the other world, it was of little use to humanity. But the fact that if followed to its logical conclusions it brought about striking changes in our moral conduct one to another, made it clearly evident that a philosophy which would induce men to behave with greater charity, greater nobility, was a philosophy of use and beauty. Although there was a caustic saying which described statistics as a lie in the superlative degree, Mr. Street quoted from the records of a certain prison in which the creeds of some seventeen thousand prisoners were given. There were thousands of Episcopalians, and members of other religious denominations, one Quaker, but not a single Spiritualist, (Laughter.)

In 1907 four hundred and seventy-four clergymen of various denominations were charged with immorality. Had there been any such cases in connection with Spiritualism, they would not have failed to hear of it. They would have been given the utmost prominence in the Press. (Laughter.) The morality and the spirituality of the philosophy of Spiritualism clearly proved its use and its beauty. Here always was the test of any philosophy—the influence that it had on a man's life. He had been brought very much into contact with the working classes. They were rough diamonds, but he had closely observed the effect on their lives when they came, for example, to the rooms of the Reading Society. There was a growth in them of culture, self-respect and a reverent spirit. They were animated not only with the desire to profit by the opportunities they enjoyed, but to bring into the lives of others what they had gained for themselves.

Spiritualism was not in opposition to the teachings of Christianity. It was certainly opposed to much of the creed and dogma that had grown about the Christian faith, but there was nothing in Spiritualism that contradicted or did not coincide with the teachings of Jesus himself. The teaching of Spiritualism was that man survived the death of the body, that he entered on his new life retaining the desires and characteristics of the old—to all intents and purposes the same man—that as he became acclimatised to the conditions of that life he found that he could communicate with the friends he had left on earth. He discovered, too, that it was a life of boundless possibilities. No matter what kind of a man he had been, he would find there the opportunities which he had neglected on earth—or which, perhaps, had been denied him by reason of his environment and heredity—to develop the deeper and richer qualities of his spiritual nature. There were those who denied the beauty and use of Spiritualism because, as they argued, this doctrine of progressive development hereafter allowed a man to do what he liked here. Such an objection could not be supported. Which doctrine could the more fairly be regarded as setting a premium on crime and vice—one which taught that a man could escape the penalty of his sin and win everlasting felicity by repentance at the eleventh hour, or one which insisted that that penalty must be paid to the uttermost farthing? It was clearly stated that a man reaped in the future life what he had sown in the present, and must work out his salvation in deeds of helpfulness to others.

(To be continued.)

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 11TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and *LIGHT* can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE LIVING MIND AND THE "DEAD HAND."

When, a few centuries ago, there was great popular excitement in France over an outbreak of visions and miraculous cures in a village, the reigning monarch—one of the long line of Louis—fearing the result of disturbance amongst the populace, gave orders that the thing should be suppressed. It was a choice opportunity for Gallie wit, and in the market-place of the village in question there was exhibited a satiric notice which, although it loses some of its point in translation, may be roughly Englished as follows: "By order of the king, God is forbidden to work any more miracles in this place."

The tale has a shrewd application to the attempts of our modern law-givers to stamp out the exercise of psychic gifts by fine and imprisonment. Those who have satisfied themselves of the reality of these faculties, which often spring up quite naturally and spontaneously in individuals and families, have long felt a legitimate grievance in the existence of such a stupid anachronism on our Statute Books. But the question of an agitation for its removal is complicated by the consideration that there is in some quarters an undoubted abuse of what should always be held as a sacred gift, and that there are impostors abroad trafficking in base imitations of the real power. Not in spite of, but *because* of, the troublous times in which we live, the subject of mediumship and all that it implies has come tremendously to the forefront of things to-day. Recent deliverances on the part of those leaders of thought on our subject who *know* because they have tested the matter, have roused popular interest to a high pitch, and the time seems ripe for such an agitation as that undertaken by the Spiritualists' National Union, Ltd. Our crowded columns forbid the reproduction here of the lengthy Appeal which they have issued, but we can at least give the purport of it.

The manifesto, which is signed by Messrs. Ernest W. Oaten, J. J. Morse, Thomas H. Wright, and Hanson G. Hey (the President, Vice-President, Treasurer and General Secretary respectively), sets out the oppressive burden on the legitimate practice of mediumship imposed by the Acts in question. During the last sixty years mediums have been prosecuted for pretending to be in communication with the spirit world, for the law denying the possibility of such communication assumes that the whole business is an imposture.

At the Annual General Meeting of the Spiritualists'

National Union held in Glasgow in July last, the following resolution was unanimously passed:—

That the Council be instructed to open a fund (of £1,000) for the purpose of securing the amendment of the Witchcraft Act and the Vagrancy Act, the adequate protection of mediums, and all necessary machinery [for that purpose].

The Appeal then refers to the point already mentioned, *viz.*, the existence of "the adventurer and the charlatan who simulate mediumship with no other end in view than personal gain." And very wisely the promoters of the agitation demand not the *repeal* but the *amendment* of the law, which is virtually to ask not merely that the law shall show justice, but also common-sense. The Spiritualists' National Union, and with them the whole vast body of those who have satisfied themselves of the truth of spirit intercourse (and these include many thousands who do not call themselves Spiritualists), say to the Legislature in effect: Make what provision you please for punishing and restraining those who falsely pretend to possess psychical powers, or who being mediums use their powers dishonestly, but in the name of reason do not pretend there are no such people as mediums, no such powers as psychical ones. Do not perpetuate humbug as a means of suppressing fraud.

The Appeal proceeds to point out that the S.N.U. is fully aware of the immense amount of labour, time, energy and money needed to effect the desired result, and that it estimates the amount required at two thousand five hundred pounds in order to procure legal advice and conduct a platform, Press and Parliamentary campaign. A fund has been opened under the title of "The Spiritualists' National Union, Ltd., Parliamentary Fund (Witchcraft Acts Amendment)," and the Council of the Union have appointed the signatories of the Appeal to receive all donations subscribed thereto. Such donations will be publicly acknowledged in the columns of the Spiritualist Press, and when a special receipt is desired, donors must send a stamped-addressed envelope for the purpose. A special account will be opened with the Lancashire and Yorkshire Bank (Sowerby Bridge branch), and all cheques and money orders may be made payable to Mr. Thomas H. Wright, the hon. treasurer of the Union, at 10, Victoria-avenue, Sowerby Bridge.

In cordially endorsing the Appeal, we would suggest that those who are too poor to assist the work with money shall at least render service. They can urge the matter on those who, sympathising with it, can spare a contribution, and in other ways help in educating public opinion. For we have always felt that until there was such a general receptivity to the facts of Spiritualism as is now being created, there was little use in expecting to alter laws crystallised by centuries of ignorance and prejudice. After all, it is not such a mighty sum that is needed. A few of our wealthier friends could easily make it up between them.

Those who care to see the whole subject of the law in its relation to mediumship set out in masterly style by a Spiritualist who is also a barrister, should read "Psychic Science in Parliament," the address delivered by Mr. "Angus McArthur" before a meeting of the London Spiritualist Alliance in March last, which can be obtained in pamphlet form from this office, or from the Spiritualists' National Union, 30, Glen-terrace, Clover Hill, Halifax (post free, 2½d.).

THIS seems to me a great truth, in any exile or chaos whatsoever, that sorrow was not given us for sorrow's sake, but always and infallibly as a lesson to us, from which we are to learn somewhat, and which, the somewhat once learned, ceases to be sorrow. —CARLYLE.

SIR ARTHUR CONAN DOYLE AND
PSYCHICAL RESEARCH.

SOME REMINISCENCES AND REFLECTIONS.

BY SIR WILLIAM F. BARRETT, F.R.S.

I am glad of the opportunity which the Editor of *LIGHT* has given me of expressing my thanks to Sir Arthur Conan Doyle for the brave and timely article he has contributed to the columns of *LIGHT*—a journal which is growing in influence and usefulness. Nearly a quarter of a century ago (to be exact, on January 4th, 1893) Sir Arthur—then Dr.—Conan Doyle took the chair at a lecture on "Psychical Research" delivered by me at the Upper Norwood Literary Society, of which he was president. In the full report of my lecture, which appeared in the local paper, and is before me, Dr. Conan Doyle, in moving the vote of thanks, referred to the deep interest he had entertained for many years in the subject of the lecture, and also to some past experiences of his own. The upshot was that I had the honour of proposing him as a member of the Society for Psychical Research, and he was elected the following month, February, 1893, as recorded in the Journal of the Society. Sir Arthur is therefore a very old member of that Society, though not quite "the oldest," as the Society was founded in 1882. Perhaps I may remind readers that Mr. Dawson Rogers, the former Editor of *LIGHT*, co-operated in the foundation of the Society for Psychical Research; in fact, he first suggested to me the conference which we called that led to the formation of the Society. The lapse of time has, alas, left myself and the Right Hon. A. J. Balfour the sole survivors of the original Council and vice-presidents of the Society. So much for ancient history.

I quite agree with Sir Arthur that the evidence on behalf of spirit communication and spirit-identity has now grown so remarkably that we are driven to one of two alternatives—either that it is a genuine and momentous revelation of survival after death, or that a large number of otherwise sane men and women are the victims of a widespread lunacy. As he remarks:—

It is absolute lunacy, or it is a revolution in religious thought, a revolution which gives us . . . an immense consolation when those who are dear to us pass behind the veil.

Surely it is a significant and impressive fact when such a conclusion has been reached by one who not only has a high medical degree, and is therefore acquainted with diseases of mind as well as of body, but who is eminent as a trained observer, and famous for his knowledge of all the methods of detective skill.

In the last paragraph of his article Sir Arthur refers to the question which has troubled many religious minds, whether spirit communion is right. I have discussed this problem fully in my book, "On the Threshold of a New World of Thought," a new and much enlarged edition of which will be published, I hope, before the end of the year; but the whole matter is summed up in the words of Professor Karl Pearson, who is not a sympathiser: "Wherever there is the slightest possibility for the mind of man to *know*, there is a legitimate problem for science." Yes, for science, and those who have the scientific spirit of calm and critical inquiry. It is just the natural human longing of stricken souls to enter into communion with the loved ones they have lost that renders their dispassionate consideration of the facts and their critical weighing of the evidence so difficult and yet so imperative. Hence there is much to be said against the indiscriminate resort to mediums by the bereaved; mediumship, as Sir Arthur remarks, is a "thing so sacred and sometimes so abused," that the public need to be on their guard, and exert a wholesome scepticism, when they receive messages which purport to come from those who have passed from earth.

One of the great contributions to our knowledge which the Psychical Research Society has made is that much of the information which honest and genuine mediums give as coming from the spirit world is nothing of the kind, but can be traced

to certain definite terrene sources, such as telepathy, clairvoyance, the subconscious self of the medium, and hidden memory, or *cryptomnesia*. Albeit, there are some Psychical Researchers, like the late Mr. Podmore, who, with incorrigible perversity, have pushed these known causes of error to absurd and illegitimate lengths, and this with the idea that they would thus conciliate our modern Sadducees. To substitute causes still unaccepted by official science—such as telepathy and clairvoyance—for the spirit hypothesis, affords no solution of the problem to the German type of scientific mind.

In conclusion, if I may venture to differ from Sir Arthur, I do not think that Spiritualism is or ever can be a *religion*; in fact, it may be inimical to true religion. In *LIGHT* for October 21st the following passage is quoted from the writings of that well-known and gifted Spiritualist, "M.A. (Oxon)":—

A man is intrinsically no better for an intellectual belief in objective facts. . . . If he be a perfectly good Spiritualist, as the word is unfortunately used, he may be, as a man, morally worse than he was before he became acquainted with the phenomena called, and very wrongly called, spiritual. There is no necessary *spirituality* in the most pronounced Spiritualist.

Nor does the evidence prove the immortality of the soul, meaning by that *eternal life*: the deeper consciousness, the higher and *imperishable* life "which is life indeed!"* Obviously no experimental evidence can ever establish such a belief, or that survival after death extends to *all*. What the evidence does do is to remove the barriers to such a belief and destroy an irrational, materialistic creed. Accordingly psychical research, as I have said elsewhere, may strengthen the foundations but cannot take the place of religion. For it deals with the *external*, though it be in an unseen world; and its chief value lies in the fulfilment of its work, whereby it reveals to us the inadequacy of the external, either here or hereafter, to satisfy the life and needs of the soul. The psychical order is *not* the spiritual order, but a stepping-stone in the ascent of the soul to its own self-apprehension, for "the Kingdom of God cometh not with observation."

October 31st.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

MR. J. J. MORSE AT STEINWAY HALL.—At the Steinway Hall, to which the Marylebone Association have transferred their Sunday services, the inspirers of Mr. J. J. Morse on Sunday evening delivered a lecture on "The End of the Road: What Next?" in the course of which the importance of Spiritualism as a religious, scientific and social factor was set out in the eloquent language customary in Mr. Morse's addresses. The meeting was numerous attended, and Mr. W. T. Cooper presided. The Marylebone Association are to be congratulated on obtaining a hall in which Spiritualism can be fittingly presented, and their enterprise should be rewarded by the support of all those interested in their work, which includes meetings on Monday evenings at their offices, 77, New Oxford-street, W.C.

* I have expressed my views on this point long ago in the concluding words of my presidential address to the Society for Psychical Research. Few men had a wider knowledge of, or deeper insight into, Spiritualism than Mr. C. C. Massey, whose contributions to *LIGHT* should be republished. Writing to me in 1903, Mr. Massey says (see p. 39 of my "Thoughts of a Modern Mystic"): "We may, and I think do, discover survival [by psychical research], but that for me means only a ghostly and memorial prolongation of earthly life and has no religious interest. I want an expansion of life, not a continuance of its present memories and contracted mode. Only through religion can we rightly conceive or demonstrate immortality. The interest of very many in psychical research rests on such a demonstration; this I hold to be an illusion."

SIR OLIVER LODGE'S LATEST TESTIMONY.

By ABRAHAM WALLACE, M.D.

June 23rd, 1916, will be memorable to all truth-loving students as a red-letter day in the history of the Society for Psychical Research, for on that occasion Sir Oliver Lodge read a paper to a private meeting of the Society on "Recent Evidence about Prevision and Survival," taking the members into his confidence, and relating with noble courage some of the evidence which appealed not to his head only but to his heart, regarding the survival and continued activity of his youngest son, Raymond, who was killed in action in Flanders on September 14th, 1915.

It especially reminded me of another significant meeting of that Society in 1897, when I was a member of its Council and occupied the chair, and that prince of psychical researchers, Dr. Richard Hodgson, speaking of trance phenomena, gave us his opinion "that although there were many difficulties to be explained and much confusion and obscurity in many of the communications, they did emanate from the 'spirits' that claimed to be communicating." (*Ide S.P.R. "Journal," Vol. VIII., page 151.*)

Sir Oliver indicated that he had for some time arrived at a like conclusion, and promised to lay before the public, in book form, some of the evidence which had brought conviction of the Spiritualistic hypothesis not only to himself, but to Raymond's mother and to the family.

That promise is now fulfilled, and we have before us a very remarkable, epoch-making book.* It is divided into three parts. From a perusal of the first division of the book, which is biographical in nature, and contains the letters sent by Raymond from the Front up to his passing over, the reader is able to form a fair estimate of the splendid character and special mental capabilities—not the least being a fine sense of humour—possessed by this noble young fellow who, like many others, has given his life for his country, and whose outward form is shown in two excellent portraits in the book, displaying the physiognomical characteristics of a born engineer, which profession he followed before the war.

The second part contains the evidence of intercommunion between Raymond and his family, obtained through various mediums, and extends to about two hundred pages. As Sir Oliver truly says in the introduction to this section:—

No one, therefore, will be surprised if I now further testify concerning communications which come to me in a peculiar sense; communications from which sentiment is not excluded, though still they appear to be guided and managed with intelligent and, on the whole, evidential purpose. These are what I now decide to publish; and I will cite them as among those evidences for survival for the publication of which some legitimate demand has of late been made, owing to my having declared my belief in continued existence without being able to give the full grounds of that belief, because much of it concerned other people. The portion of evidence I shall now cite concerns only myself and family.

All convinced Spiritualists gladly welcome these records of supernatural experiences, which are principally examples of trance mediumship, automatic writing and table-tilting, and are similar in character to those with which all honest Spiritualistic investigators, and not mere fraud-hunters, have for many years been quite familiar.

We look forward with some degree of interest to the way in which the ordinary critics, especially of the religious newspapers, will receive the facts presented by so distinguished a scientist and so able an investigator as Sir Oliver, and what will be the general verdict concerning the evidential value of this scientific labour of love.

Here I would like to testify, from personal experience, to the fine critical acumen, the discriminating judgment, the needful sympathy with, and tolerance of, the little eccentricities of mediumship in the séance-room which are described by Sir

Oliver, and a tolerant attitude towards which is so essential for the establishment of these conditions necessary to bring about successful results. I may, perhaps, be allowed to record, without vanity, that I was instrumental in arranging the sitting with Mrs. Wriedt mentioned at p.118, when Mrs. Kennedy, Sir Oliver and I had the good fortune to hear the direct voice of Mr. Kennedy's son Paul, who contributed so splendidly from the other side to help Raymond Lodge in his early stages of communication. I must also say that I found Mrs. Kennedy was one who "kept a level head," even when her beloved boy was bestowing upon her the comfort of his presence and his loving words. Sir Oliver's attitude was so different from that of many persons who investigate with lurking prejudices in their minds, and who, when the results do not harmonise with their preconceived theories, denounce the medium or reject the claims for the truths of Spiritualism advanced by more fortunate students.

Two short chapters are devoted to a message in the nature of a prevision through Mrs. Piper in America, received on August 8th, 1915, purporting to be communicated by Dr. Richard Hodgson but originating with Mr. F. W. H. Myers, called the "Faunus" Message. To non-classical folk it is not of so great interest in itself, as it requires special interpretation. To Sir Oliver, however, it seemed to give a "vague idea" that a catastrophe of some kind was imminent.

Raymond Lodge passed over on September 14th, 1915, and his mother, while sitting on behalf of a bereaved friend with the medium, Mrs. Osborne Leonard, at a table séance on the 25th of the same month, had a message given to her purporting to come indirectly from Raymond: "Tell father I have met some friends of his." Lady Lodge, whose identity was then unknown to the medium, said, "Can you give any name?" "Yes, Myers." Two days afterwards Mr. Peters's control, "Moonstone," at a sitting with Lady Lodge, who had been introduced anonymously, gave some confirmatory indications that Myers was helping young Lodge.

What is called "The Group Photograph" episode must be carefully studied along with the photographs reproduced in the book in order to appreciate its great evidential value. Through Mr. Peters a photograph of Raymond was mentioned to Lady Lodge, which photograph had been taken in a group of men somewhere in Flanders, and the existence of which was unknown to his family. Raymond himself estimated it as a test of great value, for "Moonstone" said: "He is particular that I should tell you of this." Thereafter through Mrs. Leonard, in answer to a question of Sir Oliver, a further description of the photograph was given confirming the statements which had been already made through Peters. All the details were subsequently proved to be as communicated. The whole record of this experience ought to be read, as the evidences are quite up to the superior standards of the Society for Psychical Research.

The succeeding one hundred and sixty pages are occupied with the detailed illustrated records of sittings with various mediums, culminating in private sittings at Raymond's home at Edgbaston without any outside or professional mediums.

The sittings with professional mediums were held not only by Raymond's father and mother, but by other members of his family, who hitherto had not had any first-hand evidence, but had regarded the whole subject of spirit intercourse with practical scepticism. To one of his brothers Raymond gave this significant message: "Don't ever any of you regret my going. I believe I have got more to do than I could have ever done on the earth-plane."

These records constitute a mass of more or less co-ordinated, coherent evidence, showing at times that the originating communicator possesses the characteristics of the personality of the Raymond Lodge of the biographical part—the fine sense of humour being often very apparent, but fully to appreciate the proofs given by him from the other side, which have brought conviction to all the members of his family, the records themselves must be perused with great care.

The concluding division of the book of over one hundred pages is more or less of a didactic character and expresses Sir Oliver Lodge's views on "Life and Death," and any of its eighteen

* "Raymond, or Life and Death, with examples of the Evidence for Survival of Memory and Affection after Death." By SIR OLIVER J. LODGE, F.R.S. (Methuen, 10s 6d. net).

chapters are worthy of prolonged study. At a future date some of these may be the subjects of notice in *LIGHT*.

This book may be regarded as the latest and most advanced affirmation of Psychical Research as having a truly scientific basis, proving the existence of an unseen universe of intelligent life, demonstrating man's survival of bodily death, and at the same time establishing the fact that there can be a conscious communion between the living and the so-called dead provided the necessary conditions be fulfilled.

The facts brought forward, it seems to me, cannot be ignored by any person of unprejudiced mind, nor can the conclusions to which they point be legitimately avoided.

NOTES FROM FRANCE.

The "*Journal du Magnétisme*" for September contains a description of an apparatus, recently invented by Dr. Gaston Durville, which he has named the *Suggestomètre*. It consists of an elliptical steel spring, furnished with a dial and pointer, which can be used for determining to what extent the will-power of a patient is affected by suggestion. The *modus operandi* is as follows: The patient is instructed to stand upright, with the arms hanging naturally at the sides, and with the *Suggestomètre* in the stronger hand. He then squeezes the spring (putting as much strength into the grip as possible), and the figure on the dial, corresponding to the amount of strength used, is noted. After five or ten minutes' rest (Dr. Durville lays stress on the necessity for this) the patient repeats the operation, but this time the suggestion is made to him that his arm has now become heavy, his shoulder and forearm numbed, that his fingers are stiff, and that he is quite incapable of gripping. On reading the dial it is now found that the figure indicated by the pointer is usually much smaller, showing a corresponding diminution in the muscular force of the patient. Sometimes this falls to zero; with other patients it diminishes to three-quarters, a half, or a quarter. In a few cases there is no alteration, and occasionally (though this is rare) patients of hysterical tendency or with great powers of obstinacy, have been known to show greater strength after the suggestion than previously. Dr. Durville has instituted a "scale of suggestibility," classifying his subjects in five groups according to the results obtained. For instance, the patients whose muscular force diminishes after suggestion to zero are classed in the first group under the heading of "Neuropathic Suggestibility"; those who are altogether impervious to suggestion are classed in the fifth category as "Refractory."

It remains to be seen whether the invention will have any definite influence in the processes of healing; in any case the experiments are certainly interesting to those who study the little-known realm of the sub-conscious.

In the same issue of the "*Journal du Magnétisme*" we find the following:—

It is related by Hack Tuke (in "*Le Corps et l'Esprit*," page 177) that a gentleman [on his way to church] discovered in an orchard a boy in the branches of a tree just about to pluck an apple. He threatened to bewitch him to the spot, and went away thinking that the lad would soon make his escape. On returning from Divine service, however, he was astonished to find the boy in the same place, his arm stretched out towards the apple. By the exercise of mental suggestion he removed the "spell" and allowed the boy to run away.

The "*Journal*" also records the fact that Mr. Edmund Bailly, the publisher of theosophical works, passed over on September 8th.

D. N. G.

Mr. G. R. SYMONS (Ealing) desires to express the grateful thanks of himself and his family to the many friends who have written letters of comfort and condolence on the loss of his son, Second Lieutenant Douglas Symons, as recorded in our issue of the 28th ult.

A VERY sympathetic review of Sir Oliver Lodge's new book, "*Raymond*," appears in the "*Times*" Literary Supplement of the 2nd inst. The reviewer, in the course of his concluding observations, remarks: "It seems better to conclude that new certainty must be born of new truth, though this truth may not yet have found its truest expression. And when truth is veiled love can often pierce the veil."

SPIRITUAL RECONSTRUCTION.

BY HENRY FOX.

Who can put a limit to the power of the living spirit within every human being? Who can say it cannot do this or that? If it is the divine spirit of unquenchable life put there by the Great Author of life, as Spiritualists know, no man can define its limits, for it is infinite. It can heal disease, it can raise the dead, it can inspire with knowledge and psychic gifts, it can travel faster than lightning, it can walk the air and "move mountains," for it has done all these things and more since the dawn of history. Can anyone say that it cannot change the heart of man? It is doing that great work every hour of every day, and it is showing us glimpses of its great power in this Armageddon of the nations. Cannot it change the hearts of nations, too? If it can, then it can reconstruct their civilisation; for to change the heart of man is to change his ideas of civilisation. In fact, nothing but a change of heart can reconstruct any nation's civilisation. In other words, any reform of civilisation must be preceded by a reconstruction from within. The spiritual reconstruction of man's outer civilisation is but the materialisation of this new spirit within him. He must be civilised within before he can become civilised without. That is why Spiritualism points the true way to all social and economic reconstruction.

You can only deal effectively with a spiritual being by a spiritual reconstruction. To the question as to how we can bring about this internal change, the answer is, by working for it on spiritual lines. It is useless to think to change a man's heart by threats or promises of what shall befall him, either here or hereafter. The attractions of life and the force of habits have a stronger hold on all human beings than even their fears of the future. For some the comforts, enjoyments and indulgences of life are better than life itself. But the spirit within a man can break the strongest bonds if it can be roused to exercise its power. It is purely a question of spiritual healing. This power is latent in every man who cultivates it, as he would cultivate his muscles and his lungs for an athletic contest. "The spiritual forces" which "move the visible world" can surely heal a man's spirit by rousing him to break his bonds and become a free man.

It is the mission of Spiritualism to lend its aid in effecting this change of heart in the nation, after which a sound and lasting reconstruction of the national civilisation is merely a matter of detail and sound judgment upon the vital interests of life. If the main fortress has surrendered the time has come to consider the terms of peace.

No amount of gold can compensate England for her losses by this war. Her only adequate compensation will be her own spiritual reconstruction—and this is within her own power to win for herself: no enemy can deprive her of it; no friendly ally can do it for her. But if she achieves that, then the life-blood of her soldiers and sailors will not have been shed in vain. It is the only monument she can erect worthy of their memory, and it seems well worth while, then, to commence the erection of this monument forthwith. It is a grand piece of war work for the nation, in which every individual can share by beginning on himself. This is the more important for the individual to consider, because no one but the individual concerned can rely on his power of changing anyone's heart except his own. Even his country cannot do it for him; but once achieved, that change, with all that it means, will be his own rich compensation as it will be also that of his country. It will be his contribution to the great national memorial, one single good and sound stone well and truly laid—himself for his country. It will be cemented firmly in its place by the strongest of all human ties—the tie of unity with the slain and with the survivors. It will be a living stone in a living memorial of which some future generation may well say, "Si monumentum requiris circumspecte."

Just as a bicycle-chain may be too tight, so may one's carefulness and conscientiousness be so tense as to hinder the running of one's mind.—WILLIAM JAMES.

CHILD-TRAINING IN THE OTHER LIFE.

Continuing on the 3rd inst. his series of talks at the Rooms of the Alliance on the conditions of the future life, "Morambo," the spirit control of Mrs. M. H. Wallis, had much of interest to say in regard to "education and progressive development." In answer to the inquiries of some of his hearers he stated that the aim of teachers on his side was always to train in accordance with the bent of the pupil's mind. They sought to round the character and give it fuller expression, but always along the lines of individual fitness and capacity—in regard to which the teacher had in every instance a full understanding. On the earth much of the training was a blind training, given with lack of understanding, with the result that sometimes powers which would have developed if suitable conditions had been provided were dwarfed and limited. Happily, on the other side those powers would find expression. Any tendencies to evil which might exist in the child's nature would, of course, be restrained. As far as "Morambo's" observation had gone, no person who passed on in a state of infancy grew up evilly disposed. It did not necessarily follow from this that it would be a great advantage if all children were removed from earth influences and trained on the spirit plane of being. The law of compensation was ever active. Against the gain arising from the absence of any manifestation of evil tendencies in the child brought up on the other side was to be set the loss of much valuable experience. He could not know the marvellous joy of one who came out of the bondage and darkness of sin into spiritual liberty and light. "Morambo" was inclined to think that it was from contact with these sinless ones who had never trod the rough pathway of earthly life that the idea had arisen of a special order of spiritual beings who might be termed angels. Often they came back to earth to minister to those who were sunk in trespasses and sins. And herein lay their great power of service, for they could accomplish a mighty work in this direction without any risk of contamination to themselves.

SOME REMINISCENCES.

I have lately been reading the life of "Adelaide Drummond," a Memoir compiled by Mr. Basil Champneys, partially from a diary kept by Mrs. Drummond, and also from letters to and from friends.

I felt interested in the life for several reasons, but also because her daughter, Miss Drummond, whom she mentions as "Maura," was, many years ago, a contributor to *LIGHT*. Her letters, signed "Leo," were very unusual, and, though obscure, they interested me very much, and a short acquaintance ensued. I found her a very able Kabalist, and she applied her knowledge of Hebrew, which was considerable, to the elucidation of Scriptural passages and prophecies not at all of the usual sort. She had at the time an internal complaint, which I find from the Memoir ended in her death in 1892. It was before that date that I used to go and see her. She was then nearly always in bed. She was decidedly a seeress, and her thoughts, like those of true seeresses, were by no means the echoes of other minds. She told me that her mother belonged to the Salvation Army, and that there was little mental reciprocal sympathy. Mrs. Drummond said the same, so in fact one had to pay separate visits to mother and daughter. This became burdensome to me, and by degrees I ceased to see any more of them, and it was only seeing the "Life" in Smith's Library that brought her name and that of her daughter to my memory. Miss Drummond was interested in Spiritualism, and I could talk freely to her; but to Mrs. Drummond the subject was abhorrent, and it was chiefly that subject which made the rift between two able minds. I find from the Memoir that, subsequent to the period to which I am referring, Mrs. Drummond joined the Roman Catholic Church, and on doing so she would probably rearrange her objections to Spiritualism. In any case, while I see she was as intolerant as many well-educated persons were and are, yet she did not dismiss accounts of post-mortem experiences as angrily as

many people are in the habit of doing. She writes on page 107 of her diary as follows:—

Lady William Russell was very kind to us as children. On one occasion when she was staying in our house (Mrs. Drummond was step-daughter to Lord John Russell), she told us a wonderful story. Not long ago, after the death of her grandfather, Lord Moira, she was sitting alone thinking when suddenly appeared before her, looking exactly as usual. After the first shock of surprise was over, curiosity overcame her, and she exclaimed, "Oh, what is dying like? What is it like to be dead?" "Not at all what you think it is," was the reply.

No comment of belief or scepticism is added. This and other stories are related quietly and simply. This has always been a surprising attitude of mind to me; but it is found quite as much among what are termed religious as among irreligious people, and possibly is the outcome of their special temperament.

ISABELLE DE STEIGER.

THE MEETINGS AT BECHSTEIN HALL.

The first of a series of seven lectures by Mr. J. Hewat McKenzie (assisted by Madame A. Brockway, an American medium, as "demonstrator") at the Bechstein Hall, on Sunday evening last, drew together an audience that practically filled the place, which, in view of the vile weather and the darkened streets, was a highly satisfactory result.

Mrs. Barbara McKenzie occupied the chair, and the musical portion of the service was entrusted to Mr. Weissman, at the piano and organ, and Miss Winifred Smith, who gave two violin solos, Romance (Beethoven) and an air by Bach. Mrs. McKenzie, in opening the meeting, said that the course of seven lectures to be given by Mr. McKenzie was in continuation of his campaign last winter at the Queen's Hall. She alluded to his recent tour in the United States to test the available resources of its mediumship, and to the presence of Madame Brockway, one of its ablest exponents of clairvoyance and clairaudience.

Mr. McKenzie, in explaining the general title of his addresses, "The Message of Psychic Science to a World in Tears," said that he used the word Science in its true sense as indicating knowledge gained by observation, experiment and induction. The message of Psychic Science to all who mourned their loved ones was not only that the "dead" still lived, but that the fact could be proved. As indicating how far the world had been led astray by a false theology, he read several passages from the works of great poets illustrating the gloomy views taken of the subject. Referring to his experiences in America, he produced a slate bearing the names of thirteen departed relatives and friends of himself and Mrs. McKenzie, accompanied by signed messages. These had been obtained under strictly test conditions, and proved beyond all doubt the reality of spirit intercourse. He had held the slate in his own hands while the messages were being written upon it through the mediumship of one who was an entire stranger to him and his affairs. No slate pencil was used and in one case a communicator, "Lily," known to him, gave not only her name, but a pictorial illustration of it in the shape of a lily drawn in three colours. After some further remarks by the lecturer concerning spirit existence as a reality demonstrable on practical, scientific lines, Mrs. Brockway gave a series of demonstrations. All the members of the audience were furnished with slips of paper on which they had been invited to write the names of three persons in the next life from whom they desired to hear, and one question. Time did not permit of more than a few of these being dealt with by the medium, but she gave several messages accompanied by names and surnames and recognised by the recipients, and the demonstration thus afforded made a distinct impression on many members of the audience who were unfamiliar with the resources of public clairvoyance.

On the point of going to press we learn of the sudden decease, at the age of sixty-one, of Mr. James Smith, of Alexandra-road, South Hampstead, an old member of the Marybone Association and a well-known and very earnest Spiritualist. The interment was fixed for Friday, the 10th inst.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,871.—VOL. XXXVI. [Registered as] SATURDAY, NOVEMBER 18, 1916. [a Newspaper.] PRICE TWOPENCE.
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Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,871.—VOL. XXXVI. [Registered as] SATURDAY, NOVEMBER 18, 1916. [a Newspaper.] PRICE TWOPENCE.

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* The entire edition of "Light" for the 4th inst. was sold out shortly after its issue, and it is now impossible to supply further copies. It is proposed, however, shortly (if permission can be obtained) to publish in pamphlet form the article by Sir A. Conan Doyle together with the letters and articles on the subject by other distinguished writers.

NOTES BY THE WAY.

Mr. Herbert Corey, in a remarkable despatch from Paris to the Montreal "Star," quoted a few days ago in a daily paper, narrates some of the strange stories which reach him of the occurrence of signs and portents heralding the near approach of the end of the war—such as the dancing of the little old man in Normandy, the nightly howling of the Black Dog in the lanes of Brittany, the fall of the clock of Nay, the fresh upspringing of the long dried-up fountain of Gonesse, and the appearance, off the Seven Isles, of the Red Bateau, with its ghostly company. The most picturesque of these messengers of hope, we are told, is the little old man:—

He wears a long white beard, and is stooped and leans on a staff. His habit is to enter a farm on some distant Norman hill and dance from room to room. Each person he meets joins with him in his dance. . . .

There is indeed a general reel or fandango in which the domestic animals—even the poultry—take part under this strange Master of the Revels!

They dance on until he crosses running water. Then he disappears, and the men and women wake from their dancing trance and put their hands to their foreheads and go home silently.

"Three months before the end of a war the dancing man appears," one is told.

* * * * *

Of all the strange and fantastic legends recorded in the article above referred to as having come to Mr. Corey's ears the only one which brings no comfort is that of the visionary appearance of King Arthur.

At dawn one can see in the clouds that rise over the hills of Finisterre the colossal figure of a cavalier, fully clad in mail, riding a horse that shines in steel. He marches slowly on, his head bowed as though in meditation or in sorrow. Behind him comes a great company, silent, grave, the heads bowed, the horses pacing soberly.

"It is King Arthur," say these old folk of Finisterre, to whom their king is almost a living figure to-day. "He rides in sorrow. The war will be long."

Unfortunately, in spite of the fact that these incidents are generally accepted, Mr. Corey has been unable to find anyone who has actually witnessed them. The Curé of

Nay has given a categorical denial to the report of the fall of the clock, but though ten persons will tell the story, not one will mention the denial. It is the same with the Arthur legend. "Not even the old women have seen King Arthur ride, and yet all the old women of Finisterre believe in the riding." The facts of Spiritualism happily have never rested on any such shallow foundations, but on good first-hand evidence.

* * * * *

Miss Estelle W. Stead has an article, "War, the Great Awakener," in the current issue of "Nash's Magazine." It contains a description, illustrated by several photographic reproductions, of experiments in psychic portraiture—notably those carried on by herself in conjunction with Mrs. Buxton and Mr. Hope, the psychics for this class of phenomena, at Crewe. One of the plates shown contains written messages from Archdeacon Colley and Mr. William Walker, the tenor of both messages effectually refuting the suggestion that they are reproductions of anything written by either before death, since each message is appropriate to the occasion. The handwriting in each case is unmistakably that of the communicator when in the flesh. There is also a portrait of Mr. Stead obtained by psychic means. It is a trifle shadowy, being superimposed upon the portrait of Miss Stead herself, but is an excellent and unmistakable likeness. Personally we have long been convinced of the reality of psychic photography, more perhaps by a study of various corroborative circumstances surrounding the successful experiments than by the results themselves, which are almost invariably the subject of hot disputation. It may have an interest to the outside world to know that the hardest sceptics on the subject are found amongst the ranks of Spiritualists. "Spiritualists," as Mr. Street well remarked in his recent lecture, "will sit in circles and cast doubts on things which would convince the sceptics as easily as possible."

* * * * *

The current issue of the "Holborn Review" contains an excellent article on Christian Science from the pen of Mr. J. Arthur Hill. Mr. Hill's attitude is critical but sympathetic. He notes that, according to Georgine Milmine's life of Mary Baker Eddy, the head of the Christian Science movement was at one time a medium herself, but finding the Spiritualistic movement (this was some fifty years ago) "mixed up with much extravagance and credulity and mistaken theory," she went, in her hostility, to the opposite extreme, just as many others have done. Mr. Hill remarks that:—

. . . Mrs. Eddy's system has been a great and helpful revelation to many souls who, inheriting strong religious instincts from pious parents, have advanced out of orthodoxy without finding anything positive to put in its place. Having no acquaintance with the older mystics, Boehme, Teresa, St. John of the Cross, Brother Lawrence . . . they naturally fasten on the modern mystical system of Mrs. Eddy which, having a strong practical side also, satisfies often both spiritual and bodily requirements.

SIR WILLIAM CROOKES.

We learn with regret from a private letter received from Sir William Crookes that he is now in such feeble health as to be unable to write anything in the nature of a commentary on the article by Sir Arthur Conan Doyle in *LIGHT* of the 4th inst. But he expresses his desire that his name shall be associated with those of Sir Oliver Lodge and Sir William Barrett as cordially supporting it.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 14th,

When AN ADDRESS will be given by

COUNT MIYATOVICH

ENTITLED

"Psychic Science in Serbia."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, November 21st, Mrs. E. A. Cannock at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, November 23rd, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, November 24th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALES WITH A SPIRIT CONTROL.—On Friday next, November 24th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

November 23rd.—The Chinese Phase of Mediumship.

" 30th.—The Persian Phase.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

Nov. 24th.—Heaven, Hell and Other Conditions.

Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.

" 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

THE USE AND BEAUTY OF SPIRITUALISM.

ADDRESS BY MR. PERCY R. STREET.

(Continued from page 363.)

To those who charged the movement with breeding cranks, he replied that there was nothing in Spiritualism to breed cranks; it simply attracted them, as honey attracted flies. It must be said for the crank that he fulfilled one most useful mission: he showed us what we must not become! Spiritualism was not to be held responsible for the antics of some of its numerous adherents. If they were going to judge Spiritualism by the cranks associated with it, they ought in fairness to apply the same principle to all the theological and religious movements of the day, with the result that they would find that Spiritualism had no monopoly in this respect.

Lastly they were asked, "What has Spiritualism done for the general welfare?" Well, it was true that Spiritualists as a body had founded no hospitals or orphanages, but they had other things to their credit. He asked his hearers to picture that memorable scene in the palace of Alexander II. of Russia when D. D. Home gave a séance at which the materialised form of the late Emperor appeared, with the result that his son, smitten with remorse for his neglect, was prostrate for a fortnight afterwards, and then signed the imperial ukase which gave liberty to forty million serfs. That was the work of Spiritualism. Did not William Lloyd Garrison owe to a spirit message the inspiration which stirred him to set on foot his anti-slavery agitation? Did not John William Pierpont receive from a spirit source the impulse which enabled him to start his temperance campaign? Was it not due also to suggestions from such sources that Francis Joseph gave religious liberty to Hungary, and King Humbert granted greater religious freedom to his subjects? Nor was this to be wondered at. If a man was a reformer before he quitted his physical tenement would he not be a reformer afterwards, and if he could exercise his reforming zeal by inspiring men and women in the flesh, was not that fact good evidence of the use of Spiritualism?

Spiritualism supported all reforms. It had been said that Spiritualists were weak-kneed. So far from this being the case the majority of Spiritualists might be described as "anti-everything." They were out against injustice, out against tyranny in every form—especially religious tyranny. There were those among them who welcomed advances from the Church. There were, no doubt, advanced minds among the clergy of the Establishment. But such men as the late Archdeacon Wilberforce did not represent the Church. "Do not imagine," said the speaker, "that you can go to St. Paul's Cathedral and give clairvoyant descriptions there. If you do it will have to be in a corner."

Spiritualists, he repeated, were out against injustice. He would instance the greatest reformer of the day—the man who had been taking up the cudgels against child labour, with a result that it was about to be regulated to such an extent that in future it would be impossible to exploit the labour of children of tender years. That man was a Spiritualist. (Applause.)

Again, there was the need for better labour conditions, so that after the war men would be able to come back to their employment and get sufficient wages, better wages than before. We English had the worst name of any country for the way in which we treated our soldiers after a war. When they returned it ought to be as promoted men and not as men who could only gain a bare subsistence. (Applause.) The man who was doing what he could to obtain such improved conditions, who was educating lamed and maimed men, who was organising work for them and who had been fought all along the line by the authorities and had had a tremendous battle to get anything done at all—that man was a Spiritualist! (Renewed applause.) He had told him (Mr. Street) that the whole idea came to him from a message he received, through a medium, from his father, who was a reformer in his time.

And now the time had come when, laying aside our puns and metaphysics, we must go out with open arms to receive that great class whose need was not so much for science or

hard-and-fast laws as for consolation. We could give them that consolation and fill their hearts with a great joy, the joy of knowing that not only would there dawn for them a bright tomorrow in which they would be reunited with their dear ones who had been called hence, but that even now they might enjoy the consciousness of their loving presence. There was a great work for Spiritualists. They must go out into the highways and byways. He did not think we had enough enthusiasm. Every day widows were coming to him for comfort. There was a quiet, insistent way in which we could bring home the message of Spiritualism to the suffering human heart.

Spiritualism was worth being made more of. To him it was the most glorious philosophy ever offered to humanity. To him there was nothing so superlatively grand, so idealistic, yet so profoundly simple as the philosophy evolved out of modern Spiritualism.

When we brought all these facts together we realised that we were richly endowed in having gained a knowledge of the great use and beauty of Spiritualism! (Loud applause.)

While greatly appreciating Mr. Street's address, THE CHAIRMAN thought that he was a little hard on the Church. After all, the Church was founded on Spiritualism; all the different religious systems were working in our direction.

On the proposal of MR. W. J. VANSTONE, seconded by MR. KEATINGE, a hearty vote of thanks was passed to Mr. Street for his inspiring address, and the meeting closed.

MOURNING AND REJOICING.

BY THE REV. F. FIELDING-OULD.

That religion is a serious matter no one will be found to dispute, but that it is a sad and dismal business is the greatest error. Spiritualists who "have dealings with the dead" are supposed in some circles to be ghouls whose minds are full of cemeteries, cerecloths, shrouds, and coffin plates, an unwholesome and morbid people with death and its accessories ever before them. The truth is the exact opposite; Spiritualists look right beyond these things. It is the other people who are dismal and sad. The assurance of life here and beyond makes people happy. St. Paul had little occasion, one might think, for cheerfulness, yet, in spite of the weals and scars of much ill-usage, *rejoice* is a word continually on his lips. A gentleman of the best education and brilliant parts, his "fantastic" ideas reduced him to tent-making for a living, and after getting him into trouble wherever he went, brought him at last to public execution. Yet this misguided person is for ever rejoicing and even in the cells must disturb the other prisoners by his inopportune singing all through the night. St. Francis was of the same type and there have been many others, men who will not weep at the right place, men whom the more you buffet them the louder will be their rejoicing, until a dreary and grumbling world must fall upon them in sheer annoyance and irritation. One may sympathise with the world—I once knew a child who liked castor oil, a most outrageous example of wrongheaded inability to appreciate the fitness of things!

And now the Spiritualists are refusing to make themselves hideous with black crepe when their friends are taken "out of the miseries of this sinful world." They say it is "for the best" without the whine and grimace which has hitherto accompanied that consecrated phrase, agreeing with St. Paul, who had "a desire to depart and be with Christ, which is far better." If a man has really *tried* to be what he should be, even though he may have failed, his passing on is a subject for rejoicing among those who love him, and the sooner the black clothes follow the cloaks and hat bands, the plumes and skulls and cross bones, into disuse the better. The apostles, we read, "returned to Jerusalem with great joy" when their Master was taken from them, and if we thought a little more of our friends' gain and less of our own loss we should act in the same way.

No man is matriculated to the art of life till he has been well tempted.—GEORGE ELIOT.

OUR DUTY TO GHOSTS.

"N. G. S.'s" conviction that we take our ghosts far too lightly (page 350) is shared by a lady contributor, Mrs. A. Gibson, though whether he would be prepared to accept as gospel the positive statements she makes by way of amplifying his text in regard to the duty which we owe them is a little doubtful. Mrs. Gibson affirms, as one who knows, that the power to "keep going" the astral forms of earth-bound spirits is drawn from incarnate humanity. To this fact she attributes the unhealthy condition of the people now living in a village which suffered from the plague two hundred and fifty years ago. The victims of the disease, cut off in a few hours and not knowing that they had been taken from their poor bodies, still, it appears, linger round their old homes. "When we ask 'Do the dead depart?' we should look and see, and, seeing, help them to depart. Then I believe we would have a healthier world to-day." Accordingly she has for some years been in the habit—at the call of "a band of workers on the other side, too large to enumerate," and accompanied by a young medium as ardent as herself—of going from town to city, at much cost of power, time and money, to aid these "spirits in prison." Though I find it difficult to imagine that the band "too large to enumerate" could not do without her aid, I cannot but admire Mrs. Gibson's zeal in this self-imposed task. At the same time I confess to entertaining a serious fear that if John Howard, Sarah Martin and Elizabeth Fry had somehow conceived the idea (how derived it matters not to inquire) that they were called upon while on earth to minister to "spirits in prison" on the other side in any special way beyond the natural overflowing of loving and pitiful thought, the unfortunate spirits in more material prisons on this side would never have had their miserable lot alleviated. If I am not mistaken, the good people to whom I refer found their time quite sufficiently occupied in ministering to sufferers in their immediate physical surroundings, and in fighting evils which were unpleasantly evident to their physical senses and of the genuine existence of which they could entertain no possible doubt whatever, without making mental missionary excursions, more or less romantic, into spheres outside the earth plane of existence. Their experience, I fancy, is still true for anyone who really wants to aid in lifting the load of suffering humanity. Such service, too, is attended by no danger of self-deception—the results belong to the order of things visible and tangible. There can be nothing much more dangerous than to live in a world of imaginary good deeds.

Frankly, putting on one side the case of the Egyptian priestess, I fail to see what the unfortunate people to whom Mrs. Gibson alludes have done or not done that they should be "in prison" and need her aid to get them out. It is not difficult to imagine that persons who have given full rein to their animal nature here would hereafter feel a strong attraction to their former haunts; but why, if an innocent individual is carried off suddenly by a disease, it should take him centuries to discover the fact and cause him all the time to hang around his old home to the physical detriment of its present tenants, passes my comprehension. The Druid priests, it appears too, are still "praying in their temple on a lonely moor," while our churches and churchyards are haunted by the adherents of an old-fashioned narrow theology waiting patiently for the last judgment and the final resurrection. A friend and myself had a visit lately from a young man of this type. He did not strike us as earth-bound at present—quite the contrary, the things of earth had little interest for him. He was passionately in earnest for our souls' salvation and promised to pray for us, and we do not doubt that he is keeping his promise. We could accept but very little of his creed, but just as little can we conceive that it will doom him hereafter to the society of tombstones and family vaults. If we find ourselves mistaken 't will be only decent on our part that, in return for his former sincere interest on our behalf, we should occasionally share his uncomfortable vigil. Meanwhile not all the spirits from the vasty deep, or even more vasty height, will persuade us to any such belief against our better judgment.

D. R.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 18TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 85 centimes.

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THE QUEST OF REALITY: A WORD TO WAYFARERS.

Our best friends are not so much the friends upon whom we can rely as those who are wise enough to instruct us how to rely upon ourselves. The counsels of self-reliance are important in every department of the life of to-day, but nowhere are they more vital than in the subject variously known as Spiritualism, Psychical Research and Occultism. It is a consideration indeed that lies at the very core of the question, for while Spiritualism demonstrates that all life is a spiritual manifestation, and therefore everywhere interdependent, it also points to the individual soul as a centre of life, the progression of which is dependent primarily on its own efforts and impulses. It must grow its own pinions, use its own faculties in its own way, think its own thoughts. Until a man has learned to think and act for himself, his value to others, however ardent his desire to be of service to them, is likely to be of the slightest.

No one who has intelligently studied Spiritualism in its deeper aspects can easily fail to notice how its revelations are rather in the nature of a confirmation than of a contradiction of the great philosophies of life which preceded it. Humanity, we observe, while it has made and still makes many tragic mistakes, never takes any step that is fatally and finally wrong. Under the searchlight of our spiritual philosophy we see that the errors are not un-mixed with truth; the truth is absolute, the error is merely a distortion or a perversion of it. Where the perversion is very great and grave indeed, it is frequently the result of blind obedience by slavish and ignorant minds to the dictates of superior intellects who may be merely wrongheaded or quite heartless and unscrupulous. A nation of docile dupes may be led to slaughter and destruction by a gang of persons hardly to be distinguished from devils; a cult of people filled with the idea that it is gaining wisdom may render itself ridiculous by the servile acceptance of doctrines delivered as authoritative by leaders and teachers who, as the result of a long and flattered autocracy, have grown to regard themselves as divinely inspired. That is the rock to be avoided, and one of the means of avoidance is by the cultivation of a general spirit of intelligent self-direction. It is a doctrine to be continually preached in this subject of ours. A teacher who can give no other authority than his own *ipse dixit*, however darkly oracular and imperious his "I know," stands suspect. But it may be urged, we must have leaders and

teachers. True; but they must bear certain credentials, and those the highest credentials of all. By these signs we may know them: They will give us no statement of vital truth upon their own authority. Their appeal will be to the reason and not to the credulity of their followers. They will require that each shall see the truth with his own eyes and not with theirs; that it shall be its own authority and utter its own fiat.

The unthinking acceptance of statements which may be either true, false, or merely dubious is, of course, not confined to occult philosophy, but in this direction it is very marked, by reason of the large areas of investigation which have yet to be examined and tested. We have proved our two fundamental propositions, the persistence of human life after death, and its interaction with the life of earth, and we rest these truths upon reason and experience, and not upon the dicta of any persons, however eminent, whether in Science or Philosophy. We observe that the earth bears on its ample bosom not only the most magnificent monuments of human skill and experience, but all the crazy disfigurements of ignorance and vice. And similarly we see how on the basis of these two great propositions have been erected not only the finest philosophies of life, but also myriads of jerry-built structures of the sham and stucco order. It was only to be expected. Any system devised to shut out all noxious elements invariably ends at last by discovering that in the process it has also managed to shut out its own light and air and other means of natural growth. And it certainly seems that the greater the truth the greater its possibility of being abused and perverted. It is a very mountain of a truth this of ours, and can only be mistaken for a refuse heap by those who are blind to it, either naturally or wilfully. Its existence is self-demonstrated. It is there to be examined and ranged over.

We have been told on several occasions by intelligent investigators into the literature of Spiritualism that they are content to accept the testimony of the many reliable witnesses of evidential phenomena without themselves making any practical acquaintance with the phenomena—they consider the recorded evidence amply sufficient. A few years ago we might have objected to this attitude. To-day, and with every succeeding day more and more, the question becomes related to the attitude of those of us who accept the existence of New Zealand without desiring to make a six weeks' voyage to gain final assurance of its reality. In adopting this position towards our subject, an inquirer is none the less exercising self-reliance. He is clearly relying upon his own judgment and applying his experience of life to larger issues. But there are a multitude of "occult" doctrines abroad concerning which we have no such certitude. They import into the question a number of speculative issues more or less (generally less) relevant to it. On these issues dogmas are simply absurd. Such doctrines are merely matters of personal conviction or opinion, and that they are put forward in the name of our subject gives them no warranty whatever. The preacher in the story begged that those of his congregation who dropped buttons in the offertory would not hammer them flat, because while this destroyed their value as buttons it did not add to it as coins of the realm. Similarly we may say of the several doctrines in question that the label "Psychic" or "Occult," while it detracts from their interest as romances, does not in any way establish their value as facts.

If it requires great tact to know how to speak to the purpose, it requires no less to know when to be silent.—LA ROCHEFOUCAULD.

"A NEW REVELATION."

SOME CORROBORATIVE TESTIMONY.

By H. B. MARRIOTT WATSON.

I read with satisfaction and delight the article contributed to your columns by my friend, Sir Arthur Conan Doyle. At last he, with his keen intellect and after his long experience, has been compelled to pronounce in favour of survival and the possibility of communication from the other side of death. I myself have not studied the phenomena nearly so long as he, but I have had sufficient experience to obtain conviction which can never be deflected. I believe I am right in suggesting that Sir Arthur approached the question, with myself, from the standpoint of pure scepticism. In all these matters I personally was a pronounced agnostic. I had a supreme reason for investigating the subject, but I think with Myers that because of the importance of that reason one is more critical and demands more certainty. Many times when I seemed to have got close to the solution I have pulled myself up and said, "There must be no delusion here. It is too important to you. It is of no use to live in a fool's paradise; you require more exact proof than this." And so I may honestly say that I was not convinced of the truth of human survival until it became so definite, so unescapable as to be quite beyond denial. At great cost I won my faith, but it has been won definitely. My mind is naturally so sceptical, so innately questioning, that it could not believe until the proofs were adequate—doubtless more than adequate to a less rebellious mind.

I do not apologise for this personal statement, because it is only by personal statements that this cause is advanced. And having said so much, I want to say at once that Sir Arthur Conan Doyle's open adherence to this belief in survival, as exhibited in psychical phenomena, is a tremendous gain. I am not of any religion, and I have only founded my faith on scientific evidence. It is a great satisfaction to me that so many eminent men of science have now acknowledged the only possible deduction from the phenomena they have investigated. Sir Oliver Lodge has just issued a book of testimony, and Sir Arthur has mentioned the names of other great people who have acquiesced in the conclusion. Crookes was the most famous name, but there are many others of almost equal rank; and outside pure men of science, I may be forgiven for saying that Mr. Gerald Balfour and Mr. J. G. Piddington, who are prominently connected with the work of the Psychical Research Society, both told me that their large and continuous experience in psychical research had resulted in their acceptance of the facts claimed, namely, human survival and the possibility of communication. I venture to prophesy that in twenty years' time the facts of survival and communication will be taken as almost a commonplace.

Sir Arthur touches gently the question of religion. I confess that I have not made up my mind as to the influence of these facts on orthodox religions. I believe in Myers' fine phrase, that they "prove the preamble of all religions"; but it certainly does not follow that any one of them is correct. The scheme of the Universe seems to me to be so vast, and so incomprehensible, that we must, with our finite minds, be content with the revelation that it is a beneficent scheme which involves the survival of the human spirit and its eternal advancement. I believe also that the ultimate secret of the cosmos is Love, simply because Love is here the secret of beneficence, and because, so far as our inquiries are answered from "the other side," we receive the same tale thence. Meanwhile here we are merely groping and defective, but still immortal spirits, incapable of estimating the Infinite, yet fully capable of embracing the knowledge of a high destiny, as yet only adumbrated, and an evolution of which we as yet have but a dim conception—a destiny and an evolution with which our poor human efforts at their highest have been in sympathy since conscious life began, and which will be achieved after the passage of what we call death.

A COUNSEL OF SANITY.

GUIDING PRINCIPLES FOR RATIONAL SPIRITUALISTS.

The following, from "The Present Age and Inner Life," by Andrew Jackson Davis, has a special appropriateness just now, although it was written more than sixty years ago. It is the utterance of a man who based his teachings on the principles of Nature and of Reason:—

It is very proper that every individual should desire to comprehend the object of his existence. . . . That every one has an end to accomplish, or missions innumerable to fulfil in all the mighty cycles of being, must be self-evident from the plan and perfection of the human constitution. And the same is true of every plant, every beast, every bird and object in the domain of organic life. The mission of everything is stamped upon its constitution; written in the "book of life" which signifies the living structure.

If, therefore, the mission of every human being is plainly carved on the various departments of his temple, it henceforth becomes an unphilosophical thought to suppose that the Supreme Being will make another revelation of the same instruction. The entire world, heathen and Christian, has been exceedingly injured by confiding in this absurdity. Veneration for great men and great names—deferential regard for those who claim to be chosen vessels of the Most High—has constituted a foundation upon which inconceivable labyrinths of superstitious despotism have been erected. This error has actuated certain Spiritualists. The firm conviction that the Almighty—the Great Positive Mind Himself—has marked out a special mission for some individuals to perform has influenced several who incline towards the new philosophy. Than this I know of nothing more absolutely unsound and erroneous.

This idea of a supernaturally prepared mission, begins with a prepossession of the affections in favour of superficial authority, *i.e.*, great men and great names. But when this conviction is firmly established in the mind, the individual ceases to be "meek and lowly" and rapidly grows despotically dogmatic. He begins to look upon mankind as so many subjects of his exclusive authority. Every religious founder known to history has left a record of this fact upon his devotees. They cease to be self-developing, self-sustaining, and self-illuminated; but when the leader is gone they gaze longingly after him, not rationally and lovingly, on the ground of friendship and admiration, but superstitiously and ignorantly on the supposition that he was a special vessel of Supreme choice, an angel direct from the throne of grace! It is my impression that I should be unfaithful to the principles of the Universe if I did not write against this absurdity. It still lives in the minds of men. Several Spiritualists have adopted it as truth. And insanity in such instances is more than possible.

By this conviction an amiable disposition is converted into a repulsive vanity; and vanity is the enemy of truth, freedom and wisdom. Such persons can consent to converse only with illustrious minds—Jesus, John, Paul, Swedenborg, Franklin; now and then obtaining a message from the topmost summit of Omnipotence. In all this we behold nothing of the "little child" who enters the kingdom of heaven.

On another page of the chapter from which this extract is taken, Davis utters another warning to the erratic enthusiast:—

. . . Should you get where you believe yourself to be a chosen instrument in the hands of Providence to do some extraordinary work, then look to thy health of body and mind, for there is no philosophy in the conviction. It is true that every son and daughter of man has a mission to perform. The unchangeable laws of Nature provide for this issue of human existence, and if you live righteously, doing no harm and some good wherever you can, then you are performing your mission. There is nothing supernatural in it. Be patient and joyful in your existence, but never fanatical and irrational. Spiritualism teaches temperance in all things. . . . If you are not temperate, if you are not reasonable, you are no true Spiritualist—no advocate of true philosophy. These things must be remembered. Insanity is no legitimate offspring of a philosophy founded solely upon Nature and Reason.

We learn with regret of the sudden transition (from heart disease) of Mrs. Blyton, the wife of Mr. Thomas Blyton, whose name is well known as a Spiritualist of many years' experience, and an old worker in the movement. Sincere sympathy will be felt in many quarters with Mr. Blyton and his family in their bereavement even though it be tempered by the consolations of faith and knowledge.

PROPHETS AND PROPHECIES.

NOTES FROM FRANCE.

The last issue of "Annales des Sciences Psychiques" is entirely devoted to a verbatim report of the lecture, entitled "Can One Predict the Future?" delivered by the Abbé Naudet at the Hôtel des Sociétés Savantes, on the invitation of the Société Universelle des Sciences Psychiques.

In his opening remarks, M. l'Abbé mentioned that his lecture would not comprise a study of the various war prophecies.

"I only know, as you do," he said, "that victory is certain. I think that the hour is not far distant when the triumphal flourish of trumpets will be heard. . . . And, for the moment, that vision is sufficiently fine to cause one's soul to thrill and one's heart to beat faster." Among the prophecies that are the result of observation and deduction (as distinct from those of an inspirational nature), he recalls that of M. Bertillon, who in his work on "The Problem of Repopulation" (Paris, 1898), predicted that Germany would make an attack on France when her population had increased to 50 per cent. more than that of France, and this period the author fixed at 1910-1915. He refers to the numerous prophecies which are to be found in history, right back to the earliest times, the magi of Assyria, the oracles of Rome, and the high-priestesses who attained conditions of hysterical exaltation after preparatory fasting and the chewing of bay leaves.

The lecturer also passes in review the various mechanical means of divination, the vases of oil, into which the ancient Greeks peered in their efforts to penetrate the unknown, the finger-nail smeared in oil, used similarly, &c.

He quotes numerous instances of prevision, including the much-discussed "Prophecy of Mayence," and the case, mentioned by Saint-Simon, of the Princess of Condé who, waking one night with an impression that her children would shortly be buried under the ruins of their sleeping chamber, insisted on their immediate removal—an action which saved their lives, as they were hardly out of the room when the whole place collapsed. He refers also to the fruitless efforts of the late Mr. Stead to warn King Alexander and Queen Draga of Serbia against their fate which had already been foreseen.

Discussing the psychological side of the subject M. l'Abbé says:—

Behind me there was infinity; in front of me there will be infinity; then what is this thing called time, which is found between two infinities? One can only say that, in a sense, events always exist as much in the past as in the future. In the past we see causes by their effects; in the future we see effects by their causes. Perhaps it is we who arrive at the event. . . . Thus a person travelling in a train which he could never leave, and whose speed he could not control, would necessarily regard the various landscapes as successive, and would be incapable of conceiving their co-existence. [One takes the liberty of doubting this.] The future, then, is a "present," which exists, and which will appear at the appointed time. . . . Wireless telegraphy may be said to abolish space; can we not say, by analogy, that clairvoyance to a certain extent abolishes time?

Continuing, he discusses the theories that have been put forward from various sources to explain the facts of prophecy. He admits the plausibility of the idea of "spirits" being able to perceive causes which are not visible to our limited intelligences, and to deduce from them effects in a manner we could not compass. The idea held in some quarters that the events of our life are connected to the personality, so that we carry with us from birth our existence already marked out like a cinematographic film which unrolls itself, he criticises as not allowing for any liberty of action. He appears to lay stress on the theory that prophecy is due to the action of the subconsciousness, and quotes instances in support of this. A traveller refuses to enter a certain train, correctly predicting that it will be derailed; or a somnambulist discovers the whereabouts of a lost article. In both cases the subconsciousness is at work—in the first case enabling the traveller to perceive that a rail has become unbolted; in the second, to see the missing object in its place of concealment.

Similarly, where it had been predicted that a fire would occur in a certain room, and this actually took place owing to the electric installation short-circuiting, it might have been possible that the electrician who laid the wires had seen a fault, and concluded that a fire might result, but through carelessness had allowed the fault to remain; this idea could have been conveyed telepathically to the person who foretold the fire.

He concludes by saying that although we are able to receive impressions of sound, colour, magnetism, &c., some other impressions are imperceptible to us, though they can be recorded with fidelity by means of instruments; similarly the psychic is enabled to detect vibrations unperceived by those less gifted.

November 1st, 1916.

D. N. G. (France).

CLAIRVOYANCE, INHERITED MEMORY OR COINCIDENCE?

[The following story, which we give in the narrator's own words, reaches us by favour of the editor of a London monthly magazine. The name of the subject of the experience has been furnished to us, and his adventure will, no doubt, be explained on various theories.]

The following is a perfectly authentic story which the writer obtained at first-hand, and which may be of special interest now that the Roumanians are fighting on the side of the Allies. I attempt no explanation. I merely set down the bald facts which I know to be true so far as they go, leaving readers to form their own conclusions.

"A—" is a well-known artist, who at the time spoken of was working in London. He is a Roumanian of very old family, and held a post of some importance at his own Legation.

He joined one of our Yeomanry regiments, and one day was out on manoeuvres in Berkshire, and was riding alongside his captain. They were ascending a fairly steep ridge, the contour of which struck him as vaguely familiar. He mentioned this to the officer.

"Oh, you know the country hereabouts, then?" said the latter.

"No, sir," said A—; "I've never been in Berkshire before in my life, but somehow I seem to know this hill, and, what's more, beyond it is another steep ridge—rather conical in shape, with a clump of trees on the top, after which the ground slopes sharply to a stretch of flat level land."

"That's right," said the captain, who was a Berkshire man. "But you can see nothing of all that from here, so how you can tell me that if you're strange to this bit of country, beats me."

There the matter dropped for the time being, and A— gradually forgot all about it, until a little more than a year afterwards some excavations were being made on the summit of the ridge up which A— had been riding, and a large stone monument was unearthed. On it was inscribed "To the memory of the fallen of the tenth Dacian Legion" (the Dacians as they were then—or the Roumanians as they are now—were legionaries of the Roman Empire at the time when Rome held sway over England).

Beneath the inscription there were, carved in the stone, the names of the fallen men, and amongst them was the name of a famous ancestor of A—'s, spelt after the Roman fashion, of course, for the whole inscription was in Latin.

Whether it was mere coincidence that the unknown scene was so familiar to A— at a glance that he was even able to describe accurately the contours of the unseen country beyond, or whether it was some process of a mental throw back across the centuries—a process of the laws of which we know little or nothing—is for the reader to decide. I have given the bald facts accurately, only suppressing the actual names.

C. H.

"EARLY BLOSSOMS," by A. R. P. Hickley (Geo. Allen and Unwin, 1s. net), is a little volume of verse which shows feeling but is rather deficient in literary distinction. However, it may interest some whose tastes are not too exacting in these matters.

"FOLLOW THE GLEAM."

By H. A. DALLAS.

Burn out the dross within.
Permeate with glory the new man entire,
Crown him with fire, mould for his hands a lyre
Of fiery strings to sound with those who win.
Anguish is anguish, yet potential bliss.

—CHRISTINA ROSSETTI.

Can we learn from history that which will enable us to face with hope, as well as to endure, the great trial, the death struggle in which we are engaged—with *hope* not alone of victory (of that, in the long run, we feel confident), but of something better than victory—of Renewal as the fruit of anguish? I think we can.

Such a struggle as this occurred when the Turks overran in the fifteenth century the so-called Christian nations of Europe, and finally took possession of Constantinople, the capital of the Eastern Empire, the treasury of Greek thought and culture. The enemy came in like a flood. To the men of that time it must have seemed as if civilisation and Christianity were alike at stake—nay, more, were even defeated; but what was the result of that devastating flood? Greek thought and culture were spread through Europe and rejuvenated it; from that time dated the "New Learning" and the new birth of European civilisation.

The capture of Constantinople by the Turks, and the flight of its Greek scholars to the shores of Italy, opened anew the science and literature of the older world at the very hour when the intellectual energy of the Middle Ages had sunk into exhaustion.—(Green's "History of the English People," p. 303.)

The "New Learning" brought with it more than "learning," it brought Revival.

And now, as we stand aghast at the great catastrophe which occupies our thoughts by day and night, may we not also feel assured that these events are the travail-pangs of a new birth for the Human Race? Do we not already discern the tokens of a unity, a federation of nations, emerging out of the awful strife? A new sense of nationality and of the sacred rights and duties of nations, small and great, and a new sense of the value of federation, have been grafted firmly upon the minds of thoughtful men and women. The federation which binds the British Empire into one is an object lesson, a precursor, of a larger federation of races and nations which will not submerge but will foster national life, and that higher patriotism which respects the rights and the ideals of other nationalities just because it cherishes its own Fatherland.

The very greatness of the prospect daunts us. We say—Can this thing be? Forty or fifty years ago we seemed to be very far off from realising Imperial unity—when, lo! a great peril and a great duty were thrust upon us, out of which has sprung the loyal response of millions, and the miracle is done; we are a united Empire, bound together by suffering and service and by yet more subtle links which hearts and wills recognise as irresistible and permanent.

Peace Conferences and Hague Conventions are not wholly useless, and yet they are often followed by bitter strife. It is not by talking that unity can be effected; God has another way of binding nations together. "And so, if we will not acknowledge brotherhood by any other teaching, He knits us together by the brotherhood of suffering," and fighting and working side by side, sacrificing our best and dying together, we may at last learn to know our essential oneness and a federation of European nations may supplant the ineffectual "Concert."

By a strange anachronism we find that peace comes through strife, and only when we have struggled and died for it.

Those who have a glimpse of these divine possibilities must watch and pray and chasten every thought at variance with the great ideal. Whilst we sternly crush the forces which have allied themselves with despotism and trampled under foot the sacred claims of nationality, we must root out of our own hearts hatred, malice and ill-will, and set ourselves to learn appreciation of the fine qualities of non-British races. We are too insular, too ready to criticise others and to compare ourselves with them to our own advantage, too slow to learn

the lesson writ large for us in the great alliance which is binding ten nations and many races together in a common cause.

Upon those who believe in the larger spiritual universe and who know that here and now they are in communion with it, the claim of this ideal, the duty of keeping it in view, presses with special force, for they are to be the channels through which it becomes realised. The materialist will naturally look for material advantages out of the war, improved trade, greater security for commerce, and so forth, and through his efforts these results may be effected. They are legitimate—we need not condemn them. But they cannot satisfy the man who knows that we are spirits in a great school of education for some far-reaching purpose; he must prepare himself to be the channel for higher influences and for the realisation of a more cosmic purpose.

A clearer light, and the heat of a more fervent love, have been stirring and quickening the hearts and minds of men. . . . Secret ways are being opened for an influx of a new measure of the Life of God and the Glory of Heaven into our planet. . . . Unity is coming, Humanity is coming, the Kingdom of Heaven is coming.—(John Pulsford.)

THE PSYCHICAL RESEARCH SOCIETY.

To the Editor of LIGHT.

SIR,—In the interesting reminiscences which Sir William Barrett has contributed this week to the columns of *LIGHT* he has made a slight mistake in his "ancient history," when in referring to the Society for Psychical Research he states that "the lapse of time has, alas, left myself and the Right Hon. A. J. Balfour the sole survivors of the original Council." I was also a member of that Council, and with my friend and school-fellow, Frederic Myers, I took part in the preliminary meetings which were held when the Society was founded in 1882. At that time I had been a psychical researcher for nearly twenty years, as I met D. D. Home in 1863, and I had the good fortune to be present at many of his sésances in private houses, and to witness most of those extraordinary phenomena constantly occurring in his presence, which Lord Adare so fully and ably described in his book entitled "Experiences in Spiritualism with Mr. D. D. Home." My copy of that book once belonged to Home, of whom it was truly said, "He did not teach; he proved." Into my reasons for leaving the Society for Psychical Research I need not enter here. It is enough to say that I left it with W. Stainton Moses, George Wyld, and many other old investigators, who found to their regret that research does not *always* connote progress. Allow me in conclusion to express my gratitude to Sir Oliver Lodge for his noble courage in publishing "Raymond." As Dr. Wallace has already told your readers, it is an epoch-making book, and to many hearts bereaved by the war it will be a message of hope, of encouragement and of consolation.—Yours, &c.,

F. W. PERCIVAL.

1, Chesham-street, S.W.

November 11th, 1916.

[Sir William Barrett, to whom a proof of this letter was shown, writes: "I am glad my old friend Mr. Percival, one of the earliest, ablest and most courageous pioneers of Psychical Research, has corrected my mistake. I should have said 'original vice-presidents of the Society.'"]

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 20TH, 1886.)

Mr. Gerald Massey has been lecturing with success in Glasgow.

One of the most notable persons at the Alliance Conversazione, on Thursday last, was Mr. Charles Forjett, who earned the sobriquet of the "Saviour of Bombay," during the Indian Mutiny, by charging and disarming 3,000 Sepoys with only fifty men under his command. This act saved Bombay from insurrection. Mr. Forjett has been much interested in Spiritualism for some time past,

SIR HENRY LUCY AND A MESSAGE FROM DICKENS.

"L. C." writes:—

I have just come across what I consider a good test case of spirit communication. It occurs in Sir Henry Lucy's splendid book of reminiscences entitled "Sixty Years in the Wilderness" (Smith Elder & Co., 1909).

Sir Henry states that thirty years ago he and three friends, "equally honest in search of the truth," tried to test the genuineness of table-turning then much in vogue. He got into communication with one who claimed to be Charles Dickens, the great novelist, then four years dead, who bade him call on his son, Charles Dickens the younger, the editor of "Household Words."

"What puzzled me at the time," writes Sir Henry Lucy, "as something rather incongruous, was the way my interlocutor mis-spelled his words. Written down they were playfully ungrammatical. When a year or two later Forster's 'Life of Dickens' was published, I found that in the privacy of communications with his most intimate friends, Boz used occasionally to write in that way. For example, inviting Forster to dine with him at Jack Straw's Castle, Hampstead Heath, he wrote: 'I knows a good 'ouse where we can have a redhot chop for dinner and a glass of good wine.' . . . Practical persons explain the vagaries of conversation through the medium of table-turning by averring that unconsciously the inquirer supplies the necessary reply. As I had at that time never heard of Dickens' humorous disregard for spelling and grammar when writing to Forster, I certainly could not have been responsible for that phase of the communication."

The case seems sufficiently remarkable to put on record; and the sequel, moreover, showed that Sir Henry's visit to the younger Dickens was not without result.

BLINDNESS AND THE INWARD LIGHT.

Miss E. P. Prentice, referring to the article "Capabilities of the Normal Senses" (p. 358), writes:—

Some years ago, before I came to a knowledge of Spiritualism, I was (in a friend's company) visiting the Norwood Institute for the Blind. While talking to my friend, one of the inmates put her hand on my arm. I had on a rough skin coat, and she passed her hand down from shoulder to wrist; then she said, "You are very little, and I like you. You have my light and it will bring you trouble." I replied, "What do you mean?" She said, "You have spiritual light."

Since then, I have had plenty of trouble, and strange to say a friend, by some occult method, discovered that "Mystic Lamp" could be found in a mystical interpretation of my name. One is always learning.

LIGHT may be obtained of Miss Whittome, Modern Thought Library, 6, Norris-street, Haymarket, W.

PRAY for a strong soul free from the fear of death, which regards the final period of life among the gifts of Nature.—JUVENAL.

MR. T. ANDERSON, of Northwich, Cheshire, writes giving an account of some extraordinarily accurate descriptions received by him from Mrs. Clara Irwin. He was told, for instance, to study wireless telegraphy, which he did with great success and gained his certificates. He is now engaged in active service on the sea, his experiences being in accordance with the intimations given long before through the mediumship of Mrs. Irwin.

SPIRITUALISM.—Spiritualism may be a creed, a philosophy of life, a religion or a science; whatever you like. But if you profess to be a Spiritualist and yet are unable to steer a straight course through the difficulties of life, then I have grave doubts about the Spiritualism. Unless your knowledge is in touch with life, unless it enables you to see through and below the surface, then, however extensive it may be, it is merely academic and has no lasting value in the scheme of things. Unless you are able to distinguish between causes and effects and to shape your life according to eternal principles, Spiritualism has no real root in you; and though you have all the knowledge available upon the subject it is of scant use until you begin to apply it. The doctor cannot secure health for you, nor the priest salvation, neither can an Act of Parliament keep your morals intact, but unless your views upon spirit and matter and human nature have sufficient driving and directive force to do all this, and more, you of a certainty have not derived from Spiritualism that which it was capable of supplying; you have been living on the husks instead of the kernel.—H. ERNEST HUNT.

SIDELIGHTS.

We are in receipt of a prediction (from an astrological authority) which is rendered impressive although not exactly convincing by being written in Greek. It is to the effect that a victorious peace may be expected on June 17th, 1917. Our correspondent, in a letter which accompanies the message, points out the dangers and difficulties of prophecy by astrological methods, a matter which is painfully apparent to most of us. We may wish, without unkindness, that this time the prophet will be discredited by the arrival of peace before instead of (as in many previous cases) after the date fixed.

"Spiritualism: the Basic Fact of Religion, Science and Philosophy," the admirable address delivered by Miss Felicia Seacherd at the Glasgow Conference of the Spiritualists' National Union, in July last, has now been published as a pamphlet at the offices of the Union, 30, Glen-terrace, Clonville Hill, Halifax (post free 2½d.). Included with it is an essay, "Unseen Influences," by Mr. Hanson G. Hey, the General Secretary of the Union.

We have already alluded to the enterprise of the Marylebone Association in taking Steinway Hall for their Sunday evening meetings—a venture which should win them the support of all those interested in their work. The popular attention which is now directed to our subject is amply sufficient to supply audiences both for the services of the Marylebone Association and the course of Sunday evening lectures now being delivered by Mr. Hewat McKenzie at the Bechstein Hall. Public interest is now so wide and deep that there should be little danger of overlapping.

Our soldier correspondent, "D. N. G.," whose translations of and notes on the psychic and occult literature of France reach us from that country, maintains a truly British cheerfulness in the desolation of war. Commenting on the appeal of Mr. Horatio Bottomley for a "spiritual revival" in this country, he makes the caustic suggestion that some well-known music-hall entertainers and sporting men (whom he names) might delight the populace with books, lectures and interviews on their psychical and mystical experiences. The idea seems dull enough until we examine it and reflect how little we know of the inner life of those whom it is the custom amongst the "unco' guid" to regard with frowning disapproval. Stole and surplice do not necessarily mark the saint or the trappings of the stage and race-course the sinner. The next world holds many surprises for us, and in this direction, we imagine, will lie not the least of them.

A lady who is a magnetic healer, and who informs us that as a child of ten years of age she heard voices and saw visions, relates a striking instance of telepathy from the living which occurred some years ago when she and her husband were living at Staines. The air of the place not agreeing with their little seven-year-old son, his parents, acting on medical advice, placed him in a small boarding-house at Cliftonville, Margate. One night his mother awoke suddenly to hear her boy's voice calling piteously, "Mother! Mother! Mother!" She sprang out of bed and rushed into his room, only, of course, to find it vacant. The same experience recurred on the two succeeding nights, but her husband declared it was all imagination, and would not yield to her entreaty to allow her to go to Margate. On the morning of the fourth day, however, an urgent telegram arrived desiring her to come at once as the boy was very ill. On her arrival the doctor explained that he had wired for her as he feared that his little patient would not otherwise recover, as the child had been calling for her incessantly for the past three nights. The mother's arrival proved the turning-point. Immediately she laid her hands on him the boy became calm, and his recovery proceeded apace.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, post free, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,872.—VOL. XXXVI. [Registered as] SATURDAY, NOVEMBER 25, 1916. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

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For Members ONLY. Free.

Seance for Clairvoyant Descriptions ... MRS. ANNIE BRITAIN.
NO admission after 3 o'clock.

THURSDAY, November 30th, at 5 p.m.—

Admission 1s; Members and Associates Free.

Psychic Class ... MR. W. J. VANSTONE.
Lecture on "Mediumship: The Persian Phase."

FRIDAY, December 1st, at 4 p.m.—

Admission 1s.; Members and Associates Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

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MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see page 378.

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STREET, W.

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Healing Service after Evening Meeting.

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At 11 a.m. ... MR. J. J. MORSE.
At 7 p.m. ... MR. J. J. MORSE.

WEDNESDAY, NOVEMBER 29TH, at 7.30 P.M.,
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Evening, 6.30, Service ... MRS. DE BRAUREPAIRE.

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Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in LIGHT, and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works
devoted to all phases of Spiritual and Psychical Research, Science, and
Philosophy, is at the disposal of all Members and Associates of the
Alliance. Members are entitled to three books at a time, Associates
one. Members who reside outside the London postal area can have
books sent to them free of charge, but must return them carriage paid.
A complete catalogue can be obtained, post free, for 1s., on appli-
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The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum. A payment
of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of LIGHT for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

HENRY WITTHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected
after October 1st will be taken as for the remainder of the
present year and the whole of 1917.

SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

We beg to remind our subscribers in foreign neutral
countries who have not already renewed their subscriptions
to "Light" for 1917, which are payable in advance, that
they should forward remittances at once to Mr. F. W.
South, 110, St. Martin's Lane, London, W.C. Owing to
the war, all copies to neutral countries are now being sent
by the British Government's Censor's Agents, and we there-
fore cannot insert a notice in the copy of "Light" when
the subscription expires. All subscriptions for 1917 should
therefore be forwarded at once to avoid copies being stopped
at expiration of subscription by the Government agents.

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Several Spiritualists at Catford are desirous of opening a Mission there, and seek the help of other Spiritualists in that and the adjoining districts with a view to forming a membership. Kindly communicate with W., The Priory, 410, High-street, Lewisham, London, S.E.

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It has been warmly praised by Dr. Andrew Jackson Davis, Dr. J. M. Peebles, Hudson Tuttle, Mr. J. J. Morse, Mr. W. J. Colville, Judge A. E. Dailey, Mr. W. H. Terry and many other veterans of the movement. Part One has already been reprinted, and Dr. J. M. Peebles says of the complete book, "Unhesitatingly I pronounce it the clearest, the most systematic and exhaustive work upon Mediumship in its various phases that I have ever read. It is interesting and instructive from beginning to end."

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AND

WHAT THEY TELL US.

An Experimental Investigation of certain little-known Phenomena.

BY

GAMBIER BOLTON, F.R.G.S., F.Z.S.

Author of "Psychic Force."

Full-form materialisations in gas-light—Materialisations of beams of light—Holding a "form" in the arms—Experiments in a Government Building in London—Notable experiments by Sir William Crookes, President of the Royal Society, London—The conditions proved to be necessary for success in this little-known field of research—Precautions against fraud—Interesting questions answered by the entities, &c.

This text-book contains in plain and simple language the results of a series of experiments carried out during a period of seven years. In addition the author cites the well-known records of Sir William Crookes, and deals with the latest Continental work on the subject, "Materialisations of phenomena" by Dr. Schrenck-Notzing, which has attracted so much attention in Germany.

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Hunstanton House, 18, Endsleigh-gardens, London, N.W. minutes Euston Station, 5 minutes St. Pancras and King's Cross central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Susan Watts, Proprietress.

Sufi Society.—Lectures on Mysticism, Religion

Philosophy at 86, Ladbrooke-road, Holland Park, W. Sunday (Prayer Meetings), 11 a.m., Inayat Khan, November 28th, at 6 p.m. Ernest Udney, "Francis Bacon Theosophically Viewed." November 28th, Miss Rose Denton, "Rhythm." Admission Free.

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NOTES BY THE WAY.

In an article entitled "Clairvoyance and the War," "The Hospital"—the organ of the workers in a very important part of healing science—shows a disposition to nod indulgent patronage and to shake its head doubtfully at one and the same time. It is always a difficult operation, and the effort ends in something like a gesture of approval. Having chatted a little on the subject of magic, crystal gazers and thaumaturgists, it alludes to the prominent physicist who has lately "published a book containing meditations on the nature of his separation from a slain son." (We seem to remember that the book really contained something besides meditations—but let it pass.) We next hear of scientific prepossession in favour of "our degenerate modern magic," being possibly accounted for by emotion, although there is a kind admission that even such factitious consolation as that provided by clairvoyance may help to "assuage the manifold terrors of mortality." We gain a passing glance at Maeterlinck, whose mysticism the writer of the article does not class as "rubbish" (although it was so described by another medical journal); there are allusions to Mr. W. B. Yeats and fairies, Mr. Watts-Dunton and gipsy fortune-telling, Rossetti and omens (how refreshing are these literary touches!) and then we read:—

But when life is not at stake, and comfort of mind stands to be gained, then at a time of woe such as the present it seems unwise and unmerciful to penalise these latter-day soothsayers. It is also (dangerous subject!) quite unfair. Sufficient for now, perhaps, to rank them in that category of the ancient philosopher—namely, with professors of the (very) little arts. It is a company to which time will bring large accessions.

D. M. S. is much impressed by the conversation of a warrior lately returned from the front. The soldier (he tells us) regards the subject of spirit intercourse with a doubtful eye. He asks why those who believe in it are not doing "something to bring about the end of the war." D. M. S. ought to be in a position to show him that, as "war workers" of all kinds, Spiritualists are not a whit behind any other body, "more by token" that they belong to all philosophical groups and all forms of religious faiths. Just why a knowledge of a spiritual world and the possibility of communication with its people should be held to separate a person or any number of persons from the rest of the community we have never been able to understand. But our soldier's opinions are entitled to respectful treatment, and we are especially struck with his remarks on the "hate cult" of Germany:—

Imagine a million or more people singing songs of hate in theatres and other meeting-places, and with each verse getting

more and more vindictive. What a frenzy they must be in, and what evil and malevolent thoughts they must be sending out.

"Cannot we do something?" asks D. M. S. Certainly; we can take a lesson from what used to be called "magic" and is now practical psychology. All malevolent forces recoil on those who employ them, when they are directed against a superior intelligence. Love in itself is no protection while it is allied with ignorance and feebleness. It must be wise also, wise to discriminate, to resist aggression, to be positive and uncompromising in its attitude towards evil. Those who have not gathered this lesson from a study of Jesus Christ's dealings with the Scribes and Pharisees have read their Bibles in vain.

* * * *

In an article in a popular weekly on the subject of Spirit Intercourse, from the pen of one who is described by the journal (although not by himself) as an "expert," appears a passage which may be worth quoting here, especially as our subject is still confused by "wild imaginings," not only on the part of the outside public, but by those who should know better. The writer in question remarks:—

If we accept the idea—and experience shows it to be a true one—that spirits so-called are simply human beings in another stage of evolution, the whole mass of sham mystery and superstition which hangs about the subject of ghosts is cleared away at a stroke. The dead are living a natural life in a natural world, the means of regular communication with which from this world is only beginning to be understood by study and experiment.

"A natural life in a natural world"—so much we know of the state of those who have outsoared the shadow of our night. The rest is not exactly "leather and prunella," but it depends for the most part on personal assertions, unverifiable assumptions. We refer, of course, to the statements made as to the actual and particular conditions of the next state. It is significant that in these matters we meet with the strangest discrepancies and contradictions, the outcome in many cases no doubt of the assertions of those "on the other side," who are probably as ignorant (even more ignorant it may be) of the real facts as some of those who consult them. We have known a spirit communicator to state that he was living in another planet. Doubtless he thought so. Of one thing we are reasonably confident—that as we ascend in evolution physical quantities and standards taper off insensibly into mental and spiritual ones. To reduce the higher concepts to material terms is like trying to translate one of Keats' poems into the language of the Hottentot or the Australian "black fellow."

FROM "THE LADY WITH THE LAMP."—"Perhaps it is what I have seen of the misery and worthlessness of human life (few have seen more), together with the extraordinary power which God has put into the hands of quite ordinary people (if they would but use it) for raising mankind out of this misery and worthlessness, which has given me this intense and ever present feeling of an Eternal Life leading to perfection for each and for every one of us, by God's laws."—FLORENCE NIGHTINGALE.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 14th,

When AN ADDRESS will be given by

COUNT MIYATOVICH

ENTITLED

"Psychic Science in Serbia."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, November 28th, Mrs. Annie Brittain, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, November 30th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, December 1st, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, December 1st, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

November 30th.—The Persian Phase of Mediumship.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.

" 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

WHAT SHALL WE TEACH OUR CHILDREN?

By CIVIS MUNDI.

There has never been a time in the whole history of the world when nations have been so highly educated as they are at the present day. Never have there been such rapid strides in the advancement of purely secular learning and knowledge as those which have been accomplished during the latter half of the last century.

Education is now within the reach of all who have minds to desire and receive it, and, generally speaking, the woefully ignorant are those who are so from choice and not necessity. And yet, in spite of all this, it seems to me that the present crisis in the world's history has been brought about by lack of education, by something lacking in this very system of higher-grade education itself. I am a lover of learning, and believe that knowledge should be valued and sought after, both for its own sake and the sake of the power it places in the hands of those who possess it; but in order to be complete and thoroughly wholesome, the teaching which is given must have a spiritual tone, strong and lasting, and more powerful than that of the merely secular.

It is the possession of the power which knowledge gives which has shown us the fault, and a very grave fault it is, of the present system of education, as evidenced to us by the Mephistophelean cleverness of our enemies in the most dreadful war this earth has ever known. Germany is considered a highly-educated nation; its "kultur" has been a by-word during the past months of strain and anxiety; a by-word which it is to be hoped may teach us to look for and rectify in ourselves the fault in this system of culture. From whence did Germany borrow her ideals? Evidently not from the ancient philosophies nor from the precepts of the Bible, though she is avowedly a God-fearing nation, for it is the fruits of these philosophies and precepts which are so disastrously lacking in her actions.

Truth, Justice, Fortitude and Decorum, these were the four great heads for the guidance of all actions laid down by the ancients in their teaching. Before the days of Christianity such precepts as these were abroad; before the Gospel came into the world philosophers were spreading the principles of Right and Honour among the nations of their time, principles which, if followed truly and steadfastly, would make those nations great and honoured among all the nations round them.

And when the gospel of Jesus Christ came into the world it did not differ so largely from these principles; in fact it was the old question of right and wrong, that which is seemly and that which is unseemly, over again. The love of our fellow-men, in Bible language expressed as "charity," was taught to us by the writers of old. We were to act justly and rightly by our fellows, yielding to each his several dues, never standing by and seeing the weak oppressed without protest, or refusing to stretch out the hand of fellowship to those in need of help.

There were ideals in the minds of these men, aspirations after the perfection of truth, which we should do well to introduce into our system of education. Less of the purely secular, more of the moral and spiritual, should be the keynote for its rearrangement, less of the knowledge which gives power to destroy life (only because it is used for that purpose), more of the knowledge which shall raise life up and bring it nearer and nearer to the Life from which it had its being.

And to bring this human life of ours nearer to the Divine Life, it is necessary that we should realise and teach the Eternal Fatherhood of God, and the brotherhood of all mankind wherein should exist that spirit of universal love which is the key whereby we may unlock the gate which bars the way to universal welfare. If the nations of the world had realised the brotherhood of man under the headship of the One Eternal Father of all, such a war as this would never have been possible; such outrages as those committed upon human life would have been simply unthinkable if in the past we had given to our children a knowledge of those things which are most necessary to the general welfare and the uplifting of human life.

"Knowledge is Power," and to put such power into the hands of any person or body of persons as is in the hands of the nations of the world to-day, without also teaching the strong moral and spiritual quality of self-government, and a knowledge of the true purpose of life (a purpose, not of destruction, but of eternal betterment, both of the individual self and also of other selves) is merely to give them the power of self-desecration.

What shall we teach our children? There never was a more serious question than this; there never was a time when it was more necessary that it should be asked, and answered.

HER GRANDSON'S PROMISE.

An old, old woman sat by her cottage fire. On the hob a kettle was standing, and the water was whispering that it was ready at any moment to boil when put on the fire. A little table stood by the old, old woman's chair, and on it was a brown teapot and two brown cups for tea. This was the third day that she, alone, had put out two teacups. But on the table, too, lay an open letter, and, ever and again, as drawn by a magnet, the old, old woman's eyes moved to the letter, and, always, when her eyes were on the letter a smile came over her wrinkled face, a smile of contentment that seemed to come almost from her soul.

She knew the letter by heart—the letter that told her her grandson was coming back to her from France and the war. But she got up from her chair and took her spectacles from the mantelpiece: she must read it again. And as she read it again, for the twentieth time, her heart was comforted as when it was first opened.

"Yes, he will come back; he never broke his promise. Only one day more in them trenches. He's on his way now, sure."

The grandfather's clock in the corner struck five.

"Too late to-day. It don't matter, don't matter one bit; he'll come to-morrow."

She made tea for herself alone and, with a hand still steady, cut her round of bread and spread its thin cover of butter. The plum cake—for him—was still uncut; it was in the cupboard, and the day before, the second day of hope, she had wrapped it in a damped cloth to keep it moist.

The light began to fail as the old, old woman dozed after her tea.

But suddenly she started, fully awake. What was it? She was not frightened, though she felt awe-stricken, moved in some way strange and new. For there, near the grandfather's clock, was a glory of soft light, light not from the fire, not from the outside west. It was light and yet not light; it seemed almost to mark a breaking through into the hard world of something purer from afar off; of something more beautiful than anything she could ever have known or thought of. And then? Most surely she saw her grandson standing there, there in the light. But was he there? or was she taken away from the earth to see him, for the moment, as he had been? No; he must have come to her.

She was not certain whether she saw or felt; she thought she saw that he had been shot—shot through the heart. But whatever she saw, she knew he was dead, that he was free from the shackles of earth.

The light and the vision passed away, the sunlight died and darkness fell. But still the old, old woman sat in her chair before the fire, and now full contentment was hers.

"He said he'd come back, and he did. He never broke a promise, but it must have been fair hard to leave that glory for me and my poor place down here."

And as she thought thus there was a smile on her face—a smile from her soul. In her soul were faith and hope.

GERALD TULLY.

It is not our beliefs that frighten us half so much as our fancies.—OLIVER WENDELL HOLMES.

We attract hearts by the qualities we display; we retain them by the qualities we possess.—SUARD.

A RIGHT JUDGMENT.

BY THE REV. F. FIELDING-OULD.

The greatness of an artist should be gauged by his best and noblest work, the output of his genius in the most lucid moments of its consciousness and expression. To judge the great John Tenniel by the cartoons of his last year would be in the last degree unfair. Let all men be even more cautiously judged, not by the faults and failures nor even by the measure of their highest achievement, but by what they aimed at, aspired after and tried to do and to be, by their ideal if we can recognise it in their struggling attempts at outward expression:—

What I aspired to be,
And was not, comforts me.

—(BROWNING.)

We commonly fasten upon some obvious flaw in a man's character or conduct, and because we flatter ourselves that we are free from that particular blemish, underestimate and depreciate him. I remember a dying man who refused with scorn and indignation to read the book of a divine who, at a later date, had fallen into sin and disgrace. It is not given to us as gods to estimate and judge our fellow men, and our first impression of society in the next state will, I doubt not, be one of surprise, for "many that are last shall be first," and we shall be confounded by the sight of some despised one now far above us.

The faults and failures of the Church are obvious, and the malignant and unfair critic will sum up her history and ideals in such terms. As well might he estimate the glory of ancient Rome by the mad debauchery of her decadent days. Spiritualism will gain nothing by claiming immunity from a thousand failings, any more than did a Roman priest at Venice who assured me that "All the Popes had been men of holy life." A great movement must be judged by what is best and noblest in it. Henry VIII's personal character cannot destroy the glory of the Reformation, nor a dreadful smear of blood obliterate the great achievement of the French Revolution. Fraud, lying spirits, sentimental nonsense, bad taste—no doubt all these things and others abound, but they are only the gargoyles round the porch. Go, faint heart, a little further in, and lo! the dim mysteries of a vast cathedral and an altar to the Living God! Horses have been stabled in cathedrals, altars have been desecrated, temples have become "dens of robbers"—when, indeed, was any good thing given to man which he did not misunderstand and misuse? Even in the inner courts we must maintain the critical attitude, walking warily as over the mountain snow, sort, sift and distinguish. But now and again a word of love comes through which is wholly divine, a message of boundless hope, a promise of victory and ultimate perfection which cheers the kneeling seeker after truth, and confirms his belief that God has not "given him over unto death but has set his feet in a large room."

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 27TH, 1886.)

THE "PERSIAN MONARCH."—An extraordinary fulfilment of a dream is reported in connection with this vessel. Before leaving New York, it is stated, one of the engineer officers on board had a dream, the vividness of which so impressed him that he committed it to paper very shortly afterwards, and it was shown to many on board at the time and has been inspected by others since. The dream was to the effect that this vessel, the "Persian Monarch," on the homeward voyage, or voyage to London, became stranded on the Portland Breakwater, and remained there for nearly a week. [This, it appears from the newspapers of the time, is exactly what happened.]

Dr. Siemens has proved the action of the electric light upon the growth of plants. By the electric light, subdued through panes of glass and with sufficient damp vapour, he has brought raspberries to perfection in hothouses in two months and a half, strawberries in sixty days, and grapes in three months; and all had a finer flavour than those ripened gradually by the sun. Different kinds of corn grown in the open air, treated electrically, grew with surprising rapidity, and peas grown in the same manner were able to be transplanted two days after ripening.

—FROM AN ARTICLE BY DR. CARL DU PREL.

OFFICE OF "LIGHT," 105, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 25th, 1888.

Light:

A Journal of Physical, Occult, and Mystical Research.
FACED THROUGH WARREN.

COMMUNICATIONS intended to be published should be addressed to the Editor, Office of "Light," 105, St. Martin's Lane, London, W.C. For business communications should be addressed to Mr. J. W. Smith, Office of "Light," to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*Light* may be had free by post on the following terms:—Twelve months, 10s. 6d.; six months, 5s. 6d. Payments must be made in advance. In United States, 10s. 6d. In France, 12s. 6d. In India 15s. 6d.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 25, Paternoster Row, London, E.C. and "Light" may be ordered through all Newsagents and Bookellers.

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RIP VAN WINKLE

The recent public revelation of the achievements and the importance of the Spiritualistic movement has come to some of those who have been oblivious of the facts in a way comparable only to the experience of Rip Van Winkle when he returned home after his twenty years' sleep on the Catskill Mountains, and found everything changed since "last night." That the Press should in some quarters be taken by surprise, and in its comments on recent developments fall back on the formula of a generation ago, is hardly to be wondered at. The Press has been instructed, and the instruction has been enforced by the hard necessities of an industrial age, that it is to give the public what it wants. Only very rich newspaper proprietors can afford to disregard the demands of their patrons, and the result has been that for the most part the nation's newspapers are very much a collection of popular ideas. There is a certain grain laid in the fact. The right an advance on the part of leaders may result in leaving the followers hopelessly behind. The Press at least keeps pace with the mass intelligence, whereas the Churches are apt to tread too slowly in the race.

An evening paper not infinitely in *Lucas*, but capable to adopt its standpoint, recently treated the subject of spirit phenomena entirely as a matter of the materialization of spirits, with special allusion to the technique of materializing mediums. Of leading clairvoyance, psychometry, inspiration, the "vision," and all the many varieties of evidence through other channels, the journalist had no word to say. We do not blame him in the least. He has to cater for a public to whom war and politics are infinitely more important than such matters as the question of a world beyond and the work of demonstrating its reality. "If a man die, shall he live again?" is a world-old question, but it is not world-wide just yet, although it is rapidly spreading from tip to tip, and Rip Van Winkle by the thousand are finding out that what they had been taught to regard as a "handful of ghost-stories in a volume" is really a movement led by highly intelligent and advanced people, many of them capable scientists, with discovery and conclusions more numerous even than a world-war or a general election.

We are to see what's up the back of Rip Van Winkle in many homes and gardens. We see him as a backward thoughtless, vaguely remembering the fact that his message

and his reminiscences of the past are no longer handed on understood by the throng about him. We see him as a scientist fulminating against an unscientific "medium" which has grown into unmanageable proportions while he was slumbering in his laboratory. He was against it the same arguments which he used before he went to sleep "twenty years ago," delightfully unconscious of the fact that they no longer have any point. The artillery at his hand is very much in the condition of the original Rip Van Winkle's old firelock—"the barrel increased with rust, the lock falling off and the stock worn eaten." When we read those survivals from the past there is a strong temptation to ask them the question of the old dame in Washington Irving's story, "Why, where have you been these twenty long years?"

Our friend on the daily Press who decided the line of physical manifestations had heard nothing of the latest experiments, carried out recently by Dr. Crawford, on the severest scientific lines, which had carried conviction to him and to other scientists, and at the same time confirmed the genuineness of the results obtained by Sir William Crookes in the 'seventies.

But let us not be too one-sided in our criticism. We have our own Rip Van Winkles who in some cases illustrate the truth of the saying that the man who only knows his own side of the case knows little even of that. They have pursued the subject of Spiritualism in as serious and as isolated a fashion that their perception of its true meaning has got out of focus. They have acquired a wrong standard of value, and in some instances have come to confuse the abnormal with the super-normal. They produce "miracles" and "revelations" whose only title to an extra-ordinary source, so far as we can detect, lies in the fact that they are scientific mixtures of the irrational and catchlight. Many of these cases clear and rational statements will be obtained by persistent and intelligent effort to clear away the mists of confusion, and to lay straight ahead inquiries the fact is well understood. Those who still find that on a side of mystery has any necessary connection with utterances from the "other side" are very much behind the times. As Professor Hyslop remarked some time ago, Dr. Paul in his remarks on spiritual gifts (2 Cor. xiii, etc.), plainly insisted on intelligibility as a necessary condition in dealing with spirit communication. Very fortunately, in a literature that has grown up not so long as happened, and which includes many things that would be better in the dust heap, we have a treasury of fine, intelligent and inspiring utterances from spiritual sources: records of investigations into phenomena, carried out with skill and critical judgment, and valuable truths by those who, having given many years of painstaking work to a study of the question in all its forms, know what they are writing about.

And now it is time that our Rip Van Winkles, having wakened up, should proceed to ask some questions before obstinately insisting that everything in connection with the subject is precisely as it was before they went to sleep. The world has gone on, however, without their knowledge or consent. Vast numbers of people, awakened from the sleep of materialism by the work of a civilization falling about their ears, are demanding to know if there is nothing beyond. They are ready to learn, and not all the arguments or threats of Church or Laboratory or Legislature will stop them. They will doubtless encounter one doubtful staff in the quest, repellent enough in itself. Once to digest them in the work. But all else we wish their salt will grow on earth, like the majority of us, they have proved the matter beyond all peradventure and found the new of reality.

realise this, we shall cease to demand absolute and full truth about other-side conditions. We cannot know them. But it is a great point gained, in comparison with the materialistic negations of the nineteenth century, if we can be assured that existence on the other side is a fact. It opens a door which last century's science seemed to have closed. With this we may be well content for the present. Further knowledge, inferential if not direct, may come in due course.

"RAYMOND, OR LIFE AND DEATH."

AN APPRECIATION.

BY WM. E. BENTON.

[Mr. Benton was formerly Professor of Mining at Birmingham University, of which he is a Life Governor.]

I wish to record my keen appreciation of this, the latest book of one of the oldest, best known and most revered of the seers and sages of the modern world, Sir Oliver Lodge; a book of great pathos wherein the author stands, as it were, on the grave of his soldier son, Raymond, declaring, in the language of Easter Morn, "He is not here, he is risen"; a counsel of consolation for the bereaved and a work abounding in interest to students of psychology, philosophy and religion.

It is clear that the object of the first of the three portions, or "books," into which the volume is divided is not mere biography, but a portrayal of the personality of Raymond for the purpose of providing proof of his identity in the various *post-mortem* communications purporting to come from him and recounted in that division of the work (Book II.) which follows it. Book III., as we know, gives a philosophy of life and death, the outcome of the thinking and observation of an experienced, highly trained, unbiassed and fearless observer. Book II., however, is that which will probably attract the attention of the greatest number of readers, rather than Books I. and III., because it raises the question, Has Raymond Lodge, since his death, in very truth communicated with the living?

I note, as one having no deep acquaintance with the subject, that these *post-mortem* communications have come variously through what in Modern Spiritualism are known as Automatic Writings, the Trance utterances of mediums, and Table Rappings. They are modes of communication which (like hieroglyphics to the unlearned) those who have not been taught by experience to understand, look upon without seeing their true significance. Those who would appreciate their evidential worth should first gain actual experience in these modes of communicating across the gulf of death. The very simplicity of the methods has prejudiced and repelled many who would fain signal across that channel of separation. It has been urged that for the honoured dead to communicate through a "dancing table" is as undignified as to communicate through that form of medium associated with Balaam. None the less is it possible to discern a high degree of intelligence expressed through those forms of communication peculiar to mediumship. Is the case, Dignity *versus* Truth? Laying aside conventional notions of dignity, what in the name of reason must be concluded from such incidents as those in Book II. given through those forms, as the allusion to Faunus (in the Odes of Horace), the group photographs, the peacock, the names of the songs and the phrase "Honolulu," for no one will doubt they occurred exactly as they are described? Can any other more probable conclusion be found than that stated? What other mode of communication can be suggested which would not be open to doubt of some kind? Every reader must argue the incidents from every aspect before offering his opinion. If anyone doubts the composition of water, as given in the text-books, he may take up the study of chemistry and prove for himself the statements of the chemists. Equally, if anyone doubt the incidents given in this book and their interpretation, let him spend thirty years in the investigation of those modes of communication, like the author of "Raymond," or believe—or be silent.

"A SPIRIT IN PRISON."

A NOTE ON THE "MUMMY OF EVIL."

Mr. Ernest Meads, referring to the article on "Occult Frightfulness" on page 350, writes:—

"N.G.S." is probably better informed as to the mummy case in the British Museum than he admits, for he comes near to the truth of the story. There are circles and mediums whose principal duty, at any rate during a portion of their active career, lies among haunting spirits and others in a similar state of unrest, darkness, and distress.

Two of us were directed some time since to the Museum for the express purpose of interviewing the spirit of the Egyptian priestess who had attained such unenviable distinction. In response to our sympathetic call—for we regarded her as one acting rather in ignorance than in malice—she appeared. Immediately an enlightened spirit—a man who, when on earth, was distinguished for his life of love and efforts to uplift the fallen—controlled the medium and, speaking in firm but tender tones, showed her the folly of resenting the violation of her tomb and sarcophagus, and of thinking that such violation could be harmful to herself, since it had to do only with a garment long since laid aside, never to be worn again. This idea (he assured her), by binding her to the earth, impeded the progress of her own spirit, whilst the use she made of those occult laws, in which she had been an adept, not only was sinful, because antagonistic to the principle of love, but, recoiling in its influence, caused greater evil to herself than to others, since all wrongs had to be put right and hatred displaced by love. He then contrasted her darkened, lonely and loveless state with that of a radiant form whose garments shone like the sun, telling her that such she might have been and yet might be, if she would but accept the teaching of love, and, abandoning the false ideas which had brought her into her present state, avail herself of the helping hands held out to her.

To this she listened with attention, and her attitude showed signs of softening; nor have I heard of any malignant influence emanating from the sarcophagus since this visit to the Museum.

It was explained to us that she was a priestess of royal rank—according to the views of her day loyal to her duty, austere in manner and accustomed to obedience from those under her rule—that her mistaken views of life and a deep-rooted belief that the violation of a tomb meant impediment to the progress of a soul had prompted her actions, and that, being well acquainted with occult and magnetic laws, she had used this knowledge not primarily to injure others but to protect herself; and we were assured that a seed had been sown which would bring forth fruit.

"A NEW REVELATION."

Mrs. Philip Champion de Crespigny, the well-known novelist, writes:—

I am glad to be able to add my humble tribute to the admiration all interested in this most vital question must feel for Sir Arthur Conan Doyle's recent statement. He argues with the sane open-mindedness and moderation of claim that brings so much more conviction than exaggerated asseveration. Scepticism in face of irrefutable evidence is a common factor to be met with among so-called inquirers, and is quite as wanting in logical perception as open-mouthed credulity; the power to perceive the value in small evidential touches seems to be born in some people and not in others and to be difficult of acquirement. But even to the most passionate sceptic Sir Arthur's article must surely appeal, or at the least give him to think.

With Sir William Barrett, I would not call Spiritualism a "religion," but neither would I call it inimical to religion. It seems to me rather to modify and clarify the religions that be. The Bible confirms it—not to mention other sacred writings—and it confirms the Bible, throwing light on many passages that to the inquiring mind have proved stumbling-blocks. My own experiences have been such as to convince me without the least doubt that the speakers were actually the persons they purported to be, and I heartily agree with Sir Arthur Conan Doyle's trenchant remark that either the growing body of believers in the possibility of communication with the next plane of existence are really mad, or this thing is true. There is no halfway house. The only remaining alternative, *i.e.*, that the investigators, men of science and learning with at least as much intelligence as the man in the street, should be deceived or mistaken where the man in the street flatters himself he would not be, is an argument that hardly seems worth pursuing.

SCIENCE AND THE SPIRIT WORLD.

WANTED, A THEORY.

BY E. E. CAMPION.

St. Augustine could not understand why people should turn their backs to the light. There must be many rays of light reaching the mundane sphere from the Beyond, which are not received because earth-dwellers will persist in turning their backs to them and then calmly denying their existence. The writer has never seen a spirit nor heard one to his knowledge, but he does, as a seeker after light, resent the attitude of some physical scientists who bemoan what to them seems a lamentable fact, viz., that so eminent a scientist as Sir Oliver Lodge should have Spiritualistic leanings.

If it is sought to convince hard-headed men of science that Spiritualism is not all moonshine, the methods of physical science must be followed. That is to say, a multitude of facts must be collected, classified and examined. On these must be built a theory, and that theory must be tested and re-tested as additional facts are collected. The harvest of physical death is so immense to-day owing to the war, that the time is exceptionally favourable for the conducting of experiments. From a perusal of *LIGHT* and other journals devoted to the special subject of communication from the Beyond, it would seem that the conditions conducive to psychic manifestation are often present when least suspected. It is the apparently fortuitous instances of communication which may be the most instructive.

Whatever manifestations do occur and may occur in the future, all will be, as in the past, more or less personal experiences. The man who is educated in the precise ways of physical science, with its balances, electrometers, atomic weights and mathematical proofs, will stiffen his learned neck against all reported phenomena to which he cannot apply his habitual methods. A voice is heard from a man who has died. "How can that be?" asks the acoustic expert, "when an atmosphere for the sound vibrations to travel in is an essential condition, and who has proved that there is a continuity of atmosphere between the physical and spiritual worlds?" This kind of poser would disappear if it were realised that all sensuous impressions have their counterparts in the spiritual world and that it is quite possible to hear without ears.

Where did the sounds come from which Paganini transcribed into one of his marvellous compositions? Where does all the music come from which composers of original music put on paper? Sounds which never entered the brain by the ear come from somewhere; if not from a super-sensuous sphere, where do they come from? It seems to the writer that a theory is required. A scientist like Sir Oliver Lodge is precisely the man to elaborate a theory by means of which the physical scientist can be shown that science does not begin and end in test tubes and chemicals.

Prior to the discoveries of Röntgen and others, what scientist would have credited the solar spectrum with ultra-violet rays of such a marvellous character? Yet these rays to-day are part and parcel of the accumulated knowledge of science. Within measurable distance is the time when thoughts will be experimented with, their mode of transference ascertained, and the nature of the human soul described as accurately as we can discuss the properties of a material substance.

That all sensuous impressions are capable of conversion into spiritual entities is proved by the fact of memory alone. The sunlit forest glade which you admired a year ago lives to-day in the memory. The original picture was conveyed to the retina by ether waves. The point is that a spiritual counterpart of those light vibrations still exists in the memory. Thus the physical has become spiritual. The forest glade may at this moment be a desolate scene of bare branches under a grey sky, but the sunlight—a thing of beauty—exists for ever in the observer's own spiritual world. The physical vibrations have changed into thought forms. The physical vibrations were received and noted in a few seconds, but the mental

picture is there for ever, part of the stock in trade of the soul, imperishable.

Our ideas of things must be for us the things themselves. Bishop Berkeley was no visionary. We can only see our ideas, and we can see them long after the objects which gave rise to them have vanished. The spiritual is the real and the permanent; Nature is but material for thought. If, then, thought is eternal, why should it not persist beyond death? And if thought is but the transmuting of material objects into spiritual realities, why should not the reverse process be feasible, viz., the transmutation of thought into physical phenomena?

The vehicle of communication between the spiritual world and the man and woman on the earth is invisible, unconscious—an instrument of Fate, which is only another name for the living Providence which leads and guides mankind to its immortal destiny.

ON THE MYSTICAL SIDE.

"Sudden Death and the War" (John M. Watkins, 21, Cecil Court, W.C., 6d.) is the title of a new publication by Minnie B. Theobald, who is a devout exponent of "the higher astrology." It presents doctrines which will be totally unfamiliar to most readers, and indeed are so subversive of all ordinary concepts that it is not easy to summarise them briefly. Bichat's well-known "tripod of life"—heart, lungs and brain—is the only link which binds her teaching with received physiological science, and she holds this trinity as representative of a triple life-pulse in cosmic spheres. The threefold web at birth not only involves a threefold unweaving at death, but is associated with three successive periods of mutation in the wider realms of sidereal flux. "For the first three moon periods after death the man is unwinding his personal cocoon of matter. For the period of one year connected with the Zodiac he is gaining release from the ancestral ties connected with his true name, and for three years after death he is working his way out of the national Karma which he took upon himself at birth." The cause of the present war is traced neither to torn treaties nor to any material aims, but to the occurrence of a periodic cosmic life-tide which found no other outlet but the decimation of Europe. The mystics were not numerous enough to supply the receptacle needed for the great life-flow, and warriors have had to die to make good the deficiency. "War is the superfluity of the divine descent." In this strain it is contended that death and war occur when the great Aeon becomes passionate and demands types into which its greater life can flow. Now during the third year of the war comes the period at which we have a supreme opportunity for traversing the bridge built by the departed warriors between Time and Eternity, and now, therefore, is the time for non-combatants to consecrate their lives to contemplation and to the "catching of the divine descent." These are tremendous statements, and the sole foundation on which they rest is the teaching of astrology. They are elaborated by Miss Theobald much more fully than I can here indicate, but they are given rather dogmatically than with any direct appeal to the understanding. Indeed, when any such appeal to reason is made, somewhat fantastic suggestions are put forth, as where the Scriptural harps of the angels are quoted as proof of the doctrine that in the first *post-mortem* unwinding the human form is changed to pure sound. John Bunyan gave us a better interpretation of the angels' harps than this. Moreover, as to the inevitable sacrifice of warriors for lack of true mystics to take up the life-flow, why was the cataclysm confined to certain countries and nations of this earth-speech? Why, for instance, did not Spain and Denmark share in the judgment of the unsatisfied influx? Were the mystics of the two Americas better prepared and equipped than those of England, or the priests of China than those of Belgium? How, indeed, in any case, can the death of warriors compensate for the dearth of true mystics? These and other considerations give us pause.

C. E. B.

We learn that the first and second editions of Sir Oliver Lodge's new book, "Raymond, or Life and Death," have been exhausted. A third edition is promised in the course of a few days.

THE SCIENTIFIC INVESTIGATION OF SPIRITUALISM.

DR. CRAWFORD'S FORTHCOMING BOOK.

Readers of Dr. W. J. Crawford's articles in our columns will look out with interest for the appearance of his forthcoming book, "The Reality of Psychic Phenomena." The work is, he tells us, an attempt to discover some of the natural laws made use of by the spirit operators to produce physical phenomena. It is obvious that the phenomena are produced according to laws—laws which may be unknown but which nevertheless are in all probability as fixed and immutable as the law of gravity. As a matter of fact Dr. Crawford's experiments show that this is so. The book deals solely with original research and should be of special interest for the educated and scientific world, though it is not too technical to permit of its being followed by anyone who has only a small knowledge of science. The author does not deal with fantastic theories unsupported by fact, but having by the most rigorous and careful experiments first obtained a mass of facts (most of them unknown before this research), he proceeds to deduce therefrom the most likely theory to account for them.

The work is an attempt to place the physical phenomena of Spiritualism on a scientific basis; to draw forth the fundamental laws so that a superior scientific structure may be built later on. The book will be published next month by Mr. J. M. Watkins.

THE ANNUAL CONVENTION IN AMERICA.

The twenty-fourth Annual Convention of the National Spiritualist Association of the United States was held in the People's Church, of St. Paul's, Minneapolis, from Tuesday, the 17th, to Saturday, the 21st of October, being preceded on the Monday evening by a social gathering and reception of the delegates. All the meetings were presided over by the President of the Association, Dr. Geo. B. Warne, of Chicago, Ill. Many eloquent addresses appear to have been delivered, but although the Chicago "Progressive Thinker" devotes the greater part of eight large pages to its report of the proceedings, very little space is given to speeches. The major part is devoted to long reports—reports of the president, the secretary (Mr. Geo. W. Kates), the missionaries-at-large (for the Association is essentially a propaganda organisation), the National Superintendent of Lyceums (Mr. Malmberg); reports of committees on these reports; report of Committee on National Temple; report of Committee on Resolutions, &c. Life is too short to permit of their full perusal and digestion. Among the missionaries we note the names of Dr. Peebles, John Slater and W. J. Colville. Mr. Slater, whose reputation as a remarkable clairvoyant is not confined to his own country, appears to have had a particularly strenuous year, travelling many thousands of miles, holding meetings and assisting in organising societies. Dr. Peebles' report, on the other hand, is less a report than a very vigorous protest against certain features of the movement which need purging out, as, for instance, the sordid and petty objects which animated many of those who attended public meetings where clairvoyance was given. These things were as far from real Spiritualism as the hells from the heavens. The Doctor also expressed the view that intelligence did not imply any moral quality. Probably he was thinking of intellect, the non-moral faculty. A great intellect may accompany a bad character, but not a great intelligence.

The scheme for building a National Spiritualist Temple at Washington seems to be well on the way. Mrs. Cadwallader suggested that it be a memorial to arisen friends, and promised five hundred dollars for the cornerstone in memory of her father, Mr. B. B. Hill. Mr. Slater offered to put in a handsome window as a memorial to his mother and his wife's mother, and other equally handsome offers were received. By the report of its Committee on Resolutions, the Association put itself on record as favouring the abolition of capital punishment, upholding the right of women to complete political equality with men, and expressing its belief, in view of the present awful suffering, that the history of the world proves to all thinking men and women that dogmas, creeds and faiths have utterly failed as civilising factors, and that the greatest

need of the world to-day is a religion of knowledge, furnishing tangible and scientific evidence of immortality, and whose philosophy is truth.

The Treasurer's report showed a balance in hand on October 1st of 19,439dol. The officers and the entire board of trustees were unanimously re-elected, the principal offices being filled as follows: President, Dr. Geo. B. Warne (Chicago, Ill.); Vice-President, Jos. P. Whitwell (St. Paul, Minn.); Secretary, Geo. W. Kates (Washington, D.C.); Treasurer, Cassius L. Stevens (Pittsburgh, Pa.). A resolution was unanimously passed increasing the president's salary by 500dol. per year in view of his increased duties and responsibilities. This Dr. Warne emphatically declined to accept, suggesting, however, that the Convention saw fit to make an appropriation for special missionary work, it would be more to the advancement of the cause. It was agreed that this should be done, the appropriation to be placed at the president's disposal. After some discussion it was decided that next year's Convention should be held in New York.

SIDELIGHTS.

We are pleased to note from the "Yorkshire Telegraph" of the 9th inst., that any critical feelings which may have been evoked in the breasts of his brother councillors by his very outspoken convictions regarding spirit-communion have not prevented them electing Mr. Walter Appleyard as Lord Mayor of Sheffield for the ensuing year, and at the same time paying high tributes to the efficiency of his work on the various committees on which he has served during his ten-and-a-half years membership of the Council. In acknowledging the honours done him, the new Lord Mayor said that the country was suffering the birth agony of a new life, one full of promise and rich possibilities. The town must be ready to take her place in the front rank of the forward movement. Among the matters that would have to be considered were provisions for technical education, the demands of wounded soldiers for reinstatement in their occupations, the readjustment of capital and labour, and the satisfaction of the legitimate claims of the working classes.

Bottom, the weaver, while in the Athenian wood had a dream, "a most rare vision." And he declared that "man is but an ass if he go about to expound this dream." But this is not the case with Mr. William Pound (Wem, Salop), whose dream brought its own exposition. On November 6th Mr. Pound dreamt that he visited President Woodrow Wilson and found him occupied with a kind of blackboard containing forty-eight divisions. The fourth square bore the number 19, from which Mr. Pound concluded that Wilson would again be elected, and he adds, "I told him I brought him a message from the spirit world, viz., that for his great goodness to humanity he would be President once more." The matter may or may not belong to the realm of prevision. But the absence of any apparent connection between Mr. Pound and the President of the United States is not necessarily a bar to premonitions concerning an event of world-wide importance. When Mr. Spencer Perceval, the Prime Minister of England, was assassinated in the Lobby of the House of Commons in 1812 by a crazy bankrupt, one Bellingham, a Mr. Williams, residing in Cornwall, who had never even seen the Prime Minister and had no talk of any kind with him, beheld in his dreams a vision of the tragedy and described the whole scene with what was afterwards found to be entire accuracy. But this was vision rather than prophecy, for we believe (speaking without the book) that the dream took place at about the same time as the tragedy which it depicted.

THE opening instalment of the important lecture on "Egyptian Religion—the Book of the Dead," given at the Suffolk-street Salon on the 16th inst. by Mr. J. H. Van Stone will appear in our next week's issue.

THE UNION OF LONDON SPIRITUALISTS.—We have received a full report of a propaganda meeting held on the 16th inst. at the Battersea Town Hall, for which we are unfortunately unable to find space. Mr. T. C. Dawson, who presided, read from a daily paper two recent statements by Sir Oliver Lodge on the subject of spirit return. Miss Winifred Andrews read "Lead, Kindly Light," and Mrs. Annie Boddington and Mr. Richard Boddington delivered forceful addresses on the evidences of Spiritualism. Mrs. Maunders gave some clairvoyant descriptions, all of which were recognised. A duet by the Misses Winifred Andrews and Nellie Dimmick followed, and acknowledgment was made to Mr. F. C. E. Dimmick, the secretary of the Clapham Society, for his valuable work in carrying out the arrangements for the meeting, which was in every way a success.